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Canada

Uniting nations

As Canadians, we have long celebrated our status as a major middle power on the world stage. Throughout our history, we have in times of crisis sent troops to all corners of the globe, both as warriors and as peacekeepers.

We honour these heroes at war memorials across Canada — and rightly so. But what of the unsung others, the soldiers of peace who strove to make the world a better place by offering aid and development assistance? Whether it was building a mega-dam in India or helping to dig a simple well in Africa, Canadians — and Canadian know-how — have made a major difference in the lives of millions of people around the world.

The story of Canada's international development efforts is filled with drama and heroism. But we can't pretend that every decision we've made has been perfect; we learn from our successes, yes, but also from our failures.

With this issue, we shine a light on the many ways Canada has tried to help the international community: from rebuilding postwar Europe to helping poverty-stricken Haitians; from providing technological aid to India to fighting famine in Africa. Along the way, you'll meet Canadians who dedicated — and sometimes even sacrificed — their lives to help others around the world.

This special issue is the least we can do to honour their memory. Hopefully, this issue will help inspire more Canadians to write proud new chapters in the continuing story of Canada helping the world.

Mark Reid
Editor-in-Chief
Canada's History

Canada's History wanted to pay special tribute to the Canadians who left their mark in various countries and to those who continue to do so. In the nineteenth and twentieth centuries, the majority of these Canadians were missionaries — men and women who had taken it upon themselves to "spread the good word," as they used to say. Not only did they build churches, but they built schools and hospitals as well. It was only fitting that the historian Lionel Groulx would devote to them a book bearing the revealing title *Le Canada français missionnaire: une autre grande aventure* (The French-Canadian Missionary: Another Great Adventure).

During the two world wars, thousands of Canadians gave their lives to help those in countries where conflict was raging. Once peace was restored, whether in 1918 or in 1945, it was also Canadians who worked on the reconstruction of the affected areas.

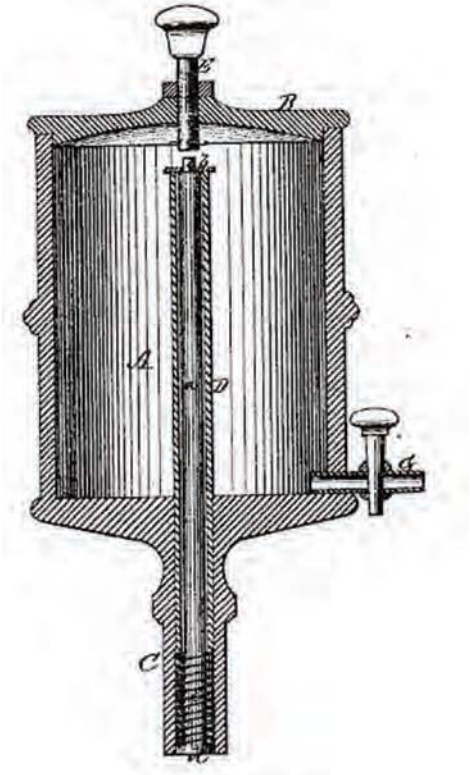
Since the 1950s, whenever a major tragedy has struck a region of the world, it has often been Canadians who volunteered to help those in need. The most recent cases have included relief efforts for victims of the Haiti earthquake and, even more recently, the solidarity movement for those facing famine, especially children in the Horn of Africa. Several Canadian charitable organizations have accepted donations for these causes.

Canada's History magazine is proud to go beyond the daily news to examine this legacy.

Jacques Lacoursière
Special Advisor
Canada's History

For additional online content, go to CanadasHistory.ca/magazine to find podcasts, photographs, videos, history news, and more.

OUR HOME & NATIVE



Steam engine lubricator

An automatic lubricator, which used steam pressure to pump oil to a train locomotive or ship's engine, was a time-saving invention. Canadian-born Elijah McCoy — the son of former slaves who had fled from Kentucky to Colchester, Ontario — created the device.

After serving as a mechanical engineer apprentice in Edinburgh, Scotland, McCoy went to the United States but could only find work as a locomotive fireman and oiler for the Michigan Central Railroad. Seeing the inefficiency and danger of having to stop a train to lubricate the engine, he looked for a solution.

McCoy developed a drip cup that fed lubrication to machine bearings through a small-bore tube, allowing a gradual and constant release of oil to prevent overheating. He was granted a U.S. patent for his invention in 1872, and *Improvement on Lubricators for Steam Engines* was patented in Canada in 1874.

McCoy was issued several more patents for refinements to the apparatus, and the Michigan Central Railroad promoted him to the position of instructor regarding the use of his invention.

Other railroad and shipping lines began to use the "the real McCoy" design. Today, his lubrication processes are used in machinery such as cars, locomotives, and rockets.

— Beverley Tallon

Danielle Metcalfe-Chenail stands in front of an Avro Anson Mk II at the Alberta Aviation Museum in Edmonton.

MARY METCALFE

Air apparent

She's an aviation enthusiast, historian, author, and the first woman president of the Canadian Aviation Historical Society. Now, Danielle Metcalfe-Chenail can add another title to her list — maverick.

The twenty-nine-year-old Ottawa native was named Maverick of the Year by *Chatelaine* magazine for breaking new ground in what has traditionally been a man's world — aviation history. Metcalfe-Chenail is the youngest president in the society's history as well as the first female head of an organization composed mostly of older males.

"In terms of being a maverick, though, I'm not so sure I fit the bill," says the trained social and cultural historian. "It's a catchy name and does conjure up images of *Top Gun*, but I see myself as a community builder and a scrupulous storyteller."

Metcalfe-Chenail's career in aviation history has been flying high since the publication of her 2009 book, *For the Love of Flying: The Story of Laurentian Air Services*. That year she also contributed to *The Beaver* magazine's 100 Years of Flight special commemorative issue.

"I really think aviation has been for Canada in the twentieth century what the railway was in the nineteenth: central to questions of economic development, sovereignty, and nation building, but also tangled up in colonialism," she says. "It can also be a great way in to issues of race, gender, and class."

Based in Edmonton, Metcalfe-Chenail recently spent three months in Dawson City, Yukon, as writer-in-residence at the former home of Pierre Berton. Her next book, tentatively titled *100 Years of Aviation in Canada's North*, is set to be published in 2013.

PHOTOGRAPHIC MEMORY

Louis Riel addressing the jury during his trial for treason
Regina, 1885
Patent and Copyright Office collection

This photograph of Louis Riel inside the tiny Regina courtroom was taken during the end of his trial for treason in 1885.

Riel is addressing the six members of the jury, visible in the back row on the far left of the photo. The courtroom is packed, as is evident from the rows of people standing around the back and corners of the room and spilling out the door.

Many of us are familiar with the more formal photos of Riel posed in a studio, or with James Peters' photographs of Riel outside his tent as a prisoner in the camp of Major General F.D. Middleton.

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This image of Riel speaking directly to the jury lets us see the man who rejected using an insanity defence, instead stating, "Life, without the dignity of an intelligent being, is not worth having."

The jury found Riel guilty but recommended that he be allowed to live. He was nevertheless sentenced to death and was executed later that year.

Selected by Library and Archives Canada photo archivist Shannon Perry.

FRAM MUSEUM

Lessons of the North

Exhibit sheds light on Norwegian explorer's Canadian accomplishments

Roald Amundsen is not really a household name in Canada, but perhaps it should be. The great Norwegian explorer was, after all, the first to successfully traverse the Northwest Passage — a feat British explorers had long held up as a Holy Grail yet failed to accomplish.

In Canada, people are more likely to be familiar with the unsuccessful Royal Navy expedition of Sir John Franklin — during which two large ships were trapped in ice and all hands were lost — than with the successful one of Amundsen, who completed his Northwest Passage voyage in 1906 in a small seal-hunting vessel with money he raised himself and lots of Inuit help.

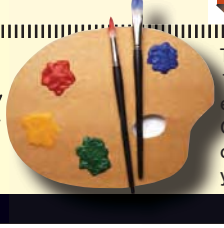
A travelling exhibit sponsored by Norway aims to bring to light some important facts about Amundsen — in particular, the role the Inuit played in his success.

Cold Recall, which was opened in Winnipeg on October 27 by Norwegian Ambassador Else Berit Eikeland, features Amundsen's own photographs. Many of the photos depict the Netsilik Inuit of Gjoa Haven, on King William Island, where Amundsen and his crew spent two winters.

"The history of the North has been very much a story about male egos, about empires, about trying to find a way to Asia, and not so much about the relationship between the polar explorers and the people who lived there," Eikeland said during her visit to Winnipeg.

"We want to present to the Canadian public Amundsen's close

TAKE THE DAY OFF



February 2

To mark the day in 1948 when Saskatchewan established Canada's first provincial arts board. Find your inspiration.

February 23

To note the acceptance of the Stanley Cup by its first winner — the Montreal Hockey Club, 1893 AHAC champions — on this day in 1894 after a months-long dispute with the Montreal Amateur Athletic Association. Sip some champagne.

relationship to the indigenous people of Canada and that his success as a polar explorer, reaching the South Pole in 1911, was very much dependent on the knowledge he gained from the Inuit."

During his stay at Gjoa Haven, Amundsen learned how to dress, how to hunt, how to use sled dogs, and how to adapt to the cold. This no doubt led to his success in getting to the South Pole and back ahead of schedule and with no lives lost — in contrast to British explorer Robert Scott, who relied on European know-how and perished along with his crew after reaching the pole.

Amundsen remains a national hero in Norway, where he is held up as an example of determination and endurance.

COURTESY NORWEGIAN EMBASSY

Norwegian Ambassador Else Berit Eikeland speaks at the Winnipeg opening of the photo exhibit Cold Recall.

"When I grew up in a small village in Norway, my mother always told me, when I didn't want to go out skiing because it was really cold, she always said, 'Remember Amundsen,'" said Eikeland.

Following the Winnipeg showing at both the Manitoba Legislative Building and the University of Manitoba, Cold Recall heads north to the Nunatta Sunakkutaangit Museum in Iqaluit for February and March. It will then be displayed at the MacBride Museum in Whitehorse in April and May before moving on to the New Icelandic Heritage Museum in Gimli, Manitoba, this summer.

Organizers hope to show the exhibit in Ontario this fall and then in the Maritimes. For updated information, visit emb-norway.ca.

— Nelle Oosterom

LAUGH LINES

This cartoon by Jean-Pierre Girerd shows Camille Laurin putting an accent on the word "Quebec." It appeared in the April 18, 1977, edition of *La Presse*.

Culture refined

Soon after being elected in 1976, the Parti Québecois brought in a law designed to protect the French language and culture in Quebec.

La charte de la langue française (Bill 101) made French the only official language in the province. French would become the language of work, immigrant children would be required to attend French schools, and public signs would be in French.

Senior provincial Cabinet minister Camille Laurin pushed through the legislation despite strong opposition from non-francophones. The law was effective in achieving most of its goals, but a significant number of businesses and residents left the province.

Some people today give the law credit for showing that many of the legitimate concerns that fuelled Quebec's separatist movement could be addressed within the context of Canadian federalism.

— Charles Hou

March 14

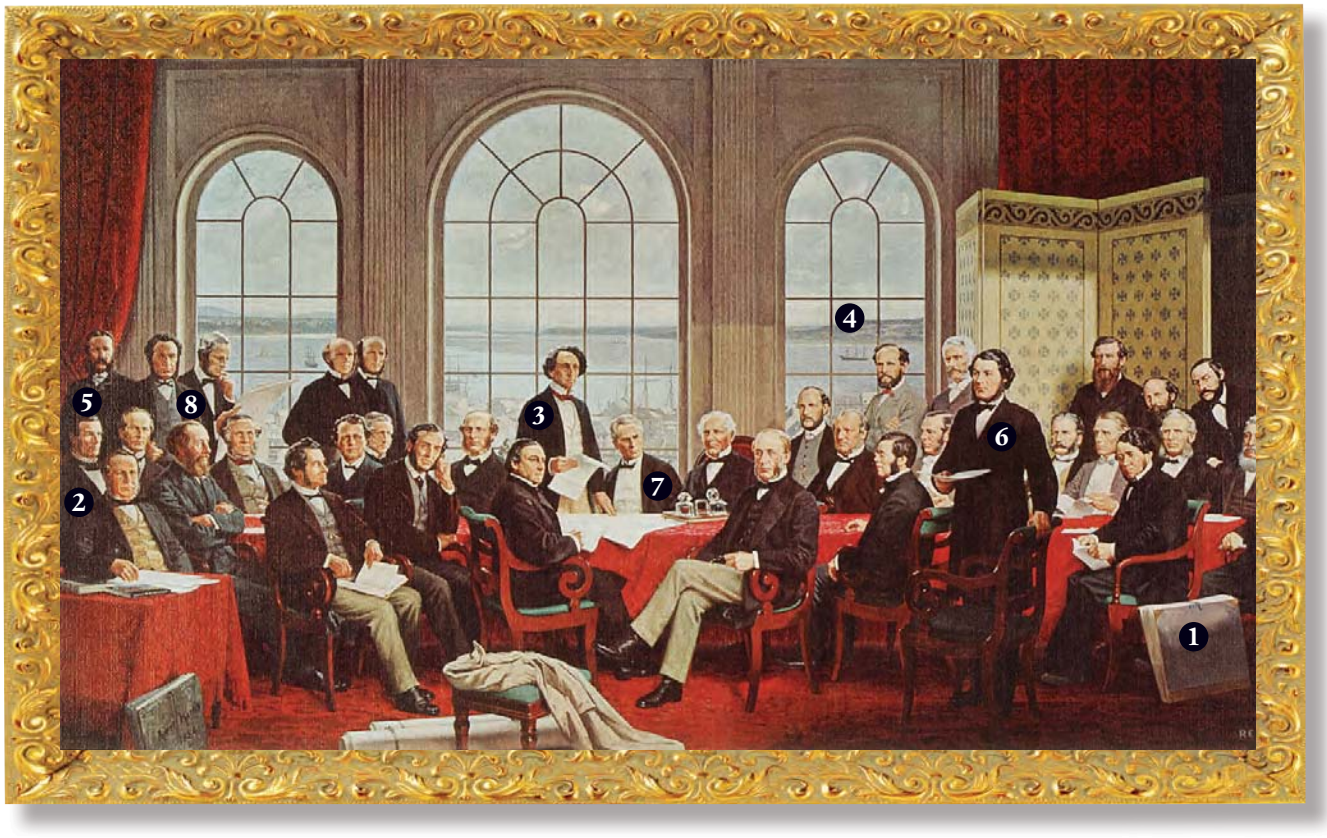
To remember former Newfoundland Governor John Byng, executed on this day in 1757 after a controversial court martial found he had failed to protect the Mediterranean island of Minorca during the Seven Years War. Keep a stiff upper lip.

March 18

To celebrate the official opening of the world's first working railway suspension bridge near Niagara Falls on this day in 1855. Stop to enjoy the view.

March 19

To honour Norman McLaren, who on this day in 1953 won an Academy Award for his animated film *Neighbours*. Make love, not war.



Father figures

This nineteenth-century scene shows an idyllic image of the Fathers of Confederation.

1 The artist Rex Woods started painting *The Fathers of Confederation* in 1964. It is a copy of Robert Harris's work that was destroyed in the February 3, 1916, Parliament Building fire in Ottawa. Woods put Harris's signature on the portfolio to the right, as in the original.

2 The original painting was a composite that included the attendees at two separate conferences — Charlottetown (September 1864) and Quebec City (October 1864). Harris had shown thirty-four figures posed around a large table. Woods added three more people who were delegates to the London Conference of 1866.

3 The central figure is John A. Macdonald, who is framed by the window and holds a document in his hands — perhaps the seventy-two resolutions that laid out the framework for the British North America Act.

4 The background in the painting shows ships in the harbour of Quebec City.

5 Both paintings included Hewitt Bernard, the recording secretary. Some believed he should also have been counted as a Father of Confederation.

6 Charles Tupper is also prominent in both paintings. Tupper organized a Confederation Party to combat the Anti-Confederation Party organized by Joseph Howe.

7 The artists placed George-Étienne Cartier next to Macdonald. Cartier was a loyal pro-Confederation friend of Macdonald and feared American expansion.

8 Although the scene appears calm, some of the Fathers of Confederation, such as Edward Palmer, were ardently opposed to the union.

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TALES AND TREASURES

From the rich legacy of the Hudson's Bay Company

Beavertail snowshoe

The snowshoe was an essential winter item for travel by foot. This example was handmade by the Montagnais or Naskapi Innu of Sept-Iles, Quebec, in the early twentieth century. The beavertail style, worn mainly by men, was used when the snow was light and powdery. It has a wooden frame and babiche (rawhide strips) for the webbing. Colourful woolen twill tape decorates the ends, and geometric designs, including a bird-track motif, were painted on the webbing with natural pigments. **— B.T.**

In The Beaver… 90 Years Ago

Home for HBC artifacts

The February 1922 issue announced that the Hudson's Bay Company was establishing a museum in its Winnipeg emporium. The department store allocated a "30 feet by 18 feet" area on its ground floor, to be divided into several sections: "Early History, Animals (or Furs), Indians, Life in the Service, Forts, Posts, Stores, Fights and Wars, and Land and Settlement."

60 Years Ago

Important cargo

The March 1952 issue told of a unique provision carried by five ships in search of the lost Franklin expedition — five hundred gallons of ale, which had been specially brewed to withstand cold temperatures. It was manufactured by Allsopp's of Burton-on-Trent, England, in 1852. The ships' commander, Captain Edward Belcher, reported that it "had indeed been a great blessing to them, particularly for the sick, and that it kept exceedingly well."

30 Years Ago

Hope eternal

Writer Edna Tyson Parson drew from journals kept by Anthony Tyson for her article "The Thirties" in Spring 1982. Tyson was a skilled agriculturalist who farmed at Neidpath, Saskatchewan, from 1908 to 1958. During the thirties, he and others in the area endured floods, drought, extreme heat and cold, and millions of crop-hungry grasshoppers. Tyson kept exacting records of his experiments with surface tilling and other farming methods during these tough times.

The Beaver magazine was originally founded as a Hudson's Bay Company publication in 1920. To read stories from past issues, go to **canadashistory.ca**.

To explore the rich history of the Hudson's Bay Company go to **hbc.com/hbc/history**.

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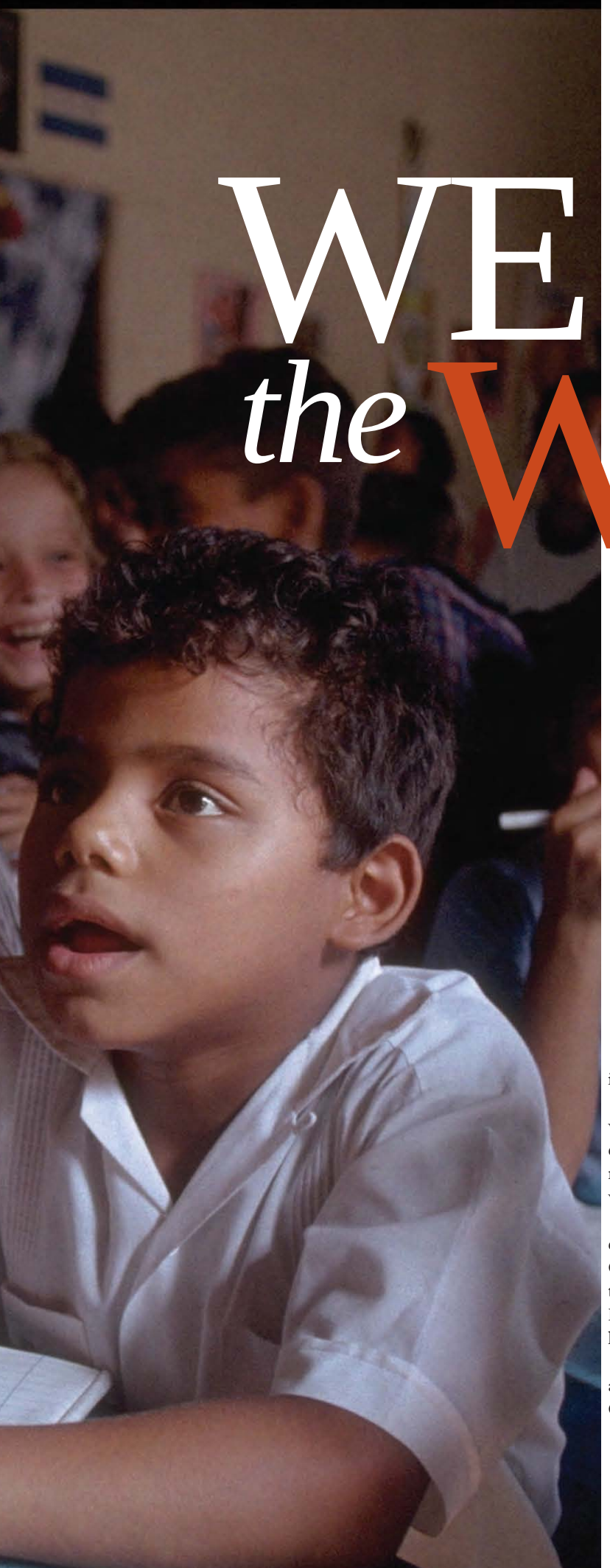
Pupils and their teacher in a classroom in rural Gujarat, India, 1997. Education is a priority for Canadian international development programs.

ACDI-CIDA/STEPHANIE COLVEY



WE ARE *the* World

International development has a big hand in shaping Canada's reputation abroad.

by Tina Loo

Three of us were wandering around the town of Paro in Bhutan, a Himalayan kingdom that's the closest you can get to Middle-earth. Instead of hobbits, we found eight-year-olds.

"Where from? Where from?" they shouted.

"New York," replied Paul, our American friend.

"New York number one!" said the kids.

"Bhutan number one!" my partner Ed, who is Canadian, insisted. The kids were skeptical.

For me, that moment said as much about Canada and the world as it did about globalization. New Yorker Paul assumed everyone would know where his home city was. We Canadians made no such assumption about where we were from. Why would people in Bhutan know about Canada?

Our reticence wasn't necessary. We learned later that we could easily have outed ourselves as Canucks, especially in Bhutan. Canada has a long and positive history in that country, thanks to the work of Father William Mackey (1915–1995), the revered Montreal Jesuit who came to the Buddhist kingdom in 1963 to help establish Bhutan's modern education system.

Beyond conforming to a stereotype, why hadn't we heard about Father Mackey, and why don't we know more about Canada's historical presence in the world?

One of the biggest reasons for our ignorance is the peculiar

nationalism that grips us: We're obsessed with ourselves. That means that in terms of teaching and textbooks, Canada's history is the history of the nation-state; it's the story of how "we" have come together and stayed together in the face of internal tensions. The usual suspects play the principal roles: French, English, and Aboriginal peoples all take turns being heroes and villains in the national(ist) melodrama. As for the rest of the world, it figures as a challenge, adding dramatic tension. How has Canada defined itself in the face of adversity and diversity?

These are important stories, and, as we're repeatedly told, their importance goes beyond their historical interest. They contribute to civic literacy, teaching us who we are and who we can be. Here, as Quebec filmmaker Robert Lepage observes, *"le passé porte le présent comme un enfant sur ses épaules"* (the present is like an infant sitting on the shoulders of the past).

TINA LOO

Bhutanese children greet visitors. Canada has a long and positive history with Bhutan.

Neither Bhutan nor Father Mackey plays a part in the conventional configuration of Canada's history. As far as I know, the word "Bhutan" has never appeared in this magazine in its ninety-plus-year history. And what's wrong with that? Sure, Father Mackey was an interesting fellow who did good works abroad, but isn't Canadian history supposed to be, well … about Canada?

And that's my point. We can't understand Canada — as a nation-state — without understanding its relationship to the world outside its boundaries. In the same way the meaning of being Canadian is clarified when we travel, so too can we get a new perspective on Canada and ourselves when we look at the country's role internationally.

Although we tend to think of fighting, peacekeeping, and diplomacy first, one of the main ways Canada has exerted an influence globally is in the realm of development. That's what Father Mackey was doing for the three decades he spent in Bhutan — and he wasn't alone. Working through governmental and non-governmental organizations, Canadians extended aid to countries in the global south over the twentieth century.

As Mackey's efforts suggest, Christian churches were especially important in development work. Although they didn't call it that, missionaries devoted themselves to delivering the "benighted" from darkness, improving the spiritual and material lives of their charges. As the century progressed, the language they used changed, but religious groups continued to be active overseas, and religion continued to give development its sense of mission.

Some of those overseas initiatives grew from homegrown ones. In the 1920s, the Antigonish Movement of Nova Scotia pioneered a form of popular education and community organizing that was designed to help people out of poverty. Its successes led it to be extended overseas. Today, the Coady International Institute at St. Francis Xavier University continues to train people from around the world in community development.

After the Second World War, the development efforts of the churches were joined by other non-governmental organizations as well as the state. Governments around the world were seized by a desire to elevate the condition of those deemed unfortunate and downtrodden. Ottawa was not immune to this encompassing "will to improve." As historian David Morrison points out, Canadian altruism was born in a climate shaped by the Cold War and decolonization.

International development initiatives were part of our foreign policy, shaped by security concerns and commercial interests. For instance, Prime Minister John Diefenbaker considered development aid directed at Asia as a way to buy global stability. Not only was it "cheap insurance for Canada," it was also a way to create potential markets. The food aid dispensed in the 1950s and '60s was a way to stimulate Canada's agricultural sector. For the Trudeau government, foreign aid — as expressed in a 1970 federal policy statement — supported "the expansion of Canadian commercial interests overseas." This idea remained influential into the 1990s, when, in a period of economic recession, the Mulroney Conservatives cast overseas development aid as a way to stimulate Canadian businesses.

As much as it was influenced by geopolitics and economics, Canada's involvement overseas was also shaped by what political scientist Cranford Pratt calls a tradition of "humane internationalism" — a humanitarian impulse that arose in part from the country's own history. As a wealthy industrialized country, Canada experienced many of the same problems that confronted the developing nations of the global south: foreign control of industry, a weak manufacturing sector, and a reliance on natural resource exploitation. These challenges, along with the problem of geographical distance, led to the development of a strong state and a political culture of government intervention.

Until recently at least, Canadians have been largely accepting of an activist state that intervened in the market and reduced regional disparities. This commitment to state activism conditioned the idea we in the industrialized world

have ethical responsibilities beyond our borders.

While few criticize the impulse, many have taken issue with the results — so much so that "development" has become a dirty word in academic and policy circles: It's neo-colonial; it encourages dependency; it's a waste of money; it's destabilizing. From the left to the right, dismissing development is fashionable.

Well-founded as many of the criticisms are, it's also important to remember that Canadian efforts have made a positive difference, particularly when aid has been focused. Through the Canadian International Development Agency (CIDA), established in 1968, Canada has done pioneering work in gender analysis, taking the lead in development programs targeted at women, and more recently those aimed at achieving sustainability.

CORPORAL PIERRE THÉRIAULT

A child smiles as he receives an Izzy doll from Lieutenant Commander Michel Audy of Joint Task Force Haiti on February 20, 2010. Izzy dolls are knit by Canadian volunteers and distributed to children around the world by Canadian soldiers.

As a major food donor, Canada has also been in the vanguard of efforts to design and implement initiatives that guarantee food security, rather than deepen dependency. Beyond its own initiatives, CIDA was among the first state development agencies to support the efforts of non-governmental organizations such as Canadian University Service Overseas (now amalgamated with Voluntary Service Overseas and called CUSO-VSO) and community-based development groups.

Foreign aid is a Canadian export, and a value-added one at that. When we engage in development, we're not just giving money and lending expertise; we're also extending our values — about the role of women, the proper relationship between people and the environment, and the just distribution of resources.

Development says volumes about who we are, about our fundamentally liberal democratic nature. For Canada, development was and is the management of a promise. Development programs are aimed at making good on the promise inherent in people. That's a tricky thing. There's a fine line between helping people to be who they can be and telling them what they should aspire to.

Development workers must strike a balance between facilitating change and directing it. In deciding where, how, and how much to intervene, they grappled with what their proper role was — and, by extension, what the proper role of the state is — in defining and creating the good life. Their struggles and compromises have a lot to teach us and might usefully inform the ongoing debate within our borders about the role of the government.

But these values aren't the only ones Canadians spread, nor are government and NGOs the only ones spreading them: The private sector is also the face of Canada abroad. Canadian banks have had a long history in the countries of the Commonwealth Caribbean. Engineering firms like Quebec-based SNC-Lavalin, one of the largest in the world, have been involved in large-scale overseas development projects — many of them in the global South, and some of them controversial — for more than a generation.

The Canadian mining sector's involvement in developing countries has been especially contentious. Seventy-five percent of the world's mining companies are based in Canada, and forty-eight percent of Canadian-based mining activities take place outside of Canada. Although extraction has brought benefits to some communities, in other instances development has meant human rights violations and environmental degradation.

According to an internal report commissioned by the Prospectors and Developers Association of Canada (PDAC), Canadian mining companies are the worst offenders globally when it comes to alleged environmental and human rights offences. Of the 171 companies identified in incidents over a ten-year period, thirty-four percent were Canadian, according to a 2010 study done by the Canadian Centre for the Study of Resource Conflict. PDAC took pains to point out that the study dealt mostly with unproven allegations, not proven violations.

Nevertheless, the report sparked ongoing discussions about private sector development and the role the Canadian government should play in overseeing and regulating what the *Globe and Mail* calls "extreme capitalism." In response, the federal government created the Canadian International Institute for Extractive Industries and Development. Announced in October 2011, the institute is charged with undertaking policy research to identify best practices in the mining sector and arranging technical assistance to governments and communities in developing countries.

While discussions about international development highlight where we are in the world, they're also occasions to think about who we are. Development proceeds on the assumption that all of us are connected, that we are the world.

Both government and private-sector development initiatives have shaped and continue to define Canada's reputation abroad; yet, despite our obsession with national identity, we remain curiously oblivious to them.

Taking the complex history of international development seriously helps us to think about who we are and, more importantly, who we want to be, at home and in the world. It's a civics lesson worth learning.

Tina Loo is a professor of history at the University of British Columbia.

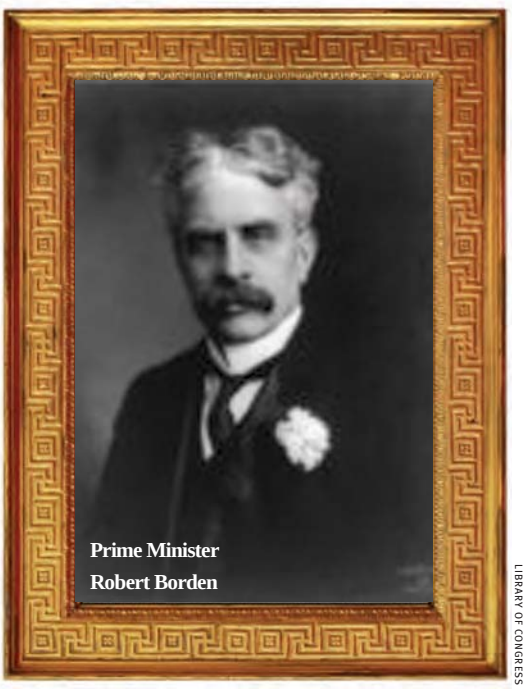
Canadian adventurer Joe Boyle with Queen Marie of Romania, left, and Princess Illeana in 1918. His friendship with the queen influenced post-war assistance to Romania.

First Aid

Old-fashioned chivalry drove one Canadian's heroic efforts to help Romania after the First World War. *by Desmond Morton*

To judge from Mel Hurtig's *Canadian Encyclopedia*, Canadian foreign aid originates from the mid-twentieth-century notion that rich industrialized countries owed a generous contribution to poverty-stricken former colonies of the so-called Third World. In fact, Canada's first experience of providing foreign aid dates from the end of the First World War. It was prompted by the idea that a little help to former buyers of Canadian exports might revive this country's own flagging economy.

The program to offer loans to war-torn Europe came with strings attached. No one objected to that. What did raise eyebrows was the last-minute inclusion of a country deemed unlikely to pay back its debts, thanks to the work of an adventurous Canadian who became smitten by a Balkan queen. Canada's first foray into the field of foreign aid turned out to be a minefield.



Prime Minister Robert Borden

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Before the war, European markets had absorbed almost everything Canada could export, from farm machinery to apples. But the Great War had devastated European economies. Canadian companies like Massey-Harris that had done a brisk business in pre-war Europe watched their prospects fade as those who had bought its products on credit had neither the means nor much incentive to repay their debts.

Lloyd Harris, whose family owned the Massey-Harris farm-machinery firm, was part of Prime Minister Robert Borden's entourage when Borden attended the Paris Peace Conference in 1919. At the time, Borden was balancing a host of worrying preoccupations. These included managing an unsteady Union coalition of Liberals and Tories, as well as a huge war debt.

At Harris's suggestion, Borden began to negotiate a series of bilateral deals with France, Italy, Belgium, and Greece. Each country would be allowed to borrow up to $25 million as credit for buying Canadian products shipped in Canadian vessels. The interest rate for the debt would be 5.5 percent, payable twice yearly but only after the goods had been received. In the true pattern of Canadian external assistance, there was no attempt and no need to conceal national self-interest. Canadian farmers, industrialists, and ship owners would be back in business in their worldwide markets at least a year earlier than would otherwise be possible.

What knocked the Harris-Borden scheme into political controversy was the belated inclusion of a fifth country — Romania.

The addition of Romania was the work of one of Canada's most colourful characters of that time — Lieutenant Colonel Joe Boyle. An Ontario farm boy and outspoken Orangeman, Boyle made a fortune in the Yukon by building steam-powered dredges to raise the gold-bearing gravel that humbler prospectors raised in hand-held pans.

By 1909 he was known as the King of the Klondike and was in control of a huge corporate mining giant in the Yukon. At the outbreak of the war in 1914, Boyle, at forty-six, was too old to enlist but he volunteered to raise and finance a fifty-man machine gun company. His brash brilliance won him an honorary colonelcy from Borden's militia minister, Sam Hughes. The uniform gave Boyle prestige in wartime England, where he travelled on business in 1916. Tall, broad-shouldered, and boundlessly energetic, Boyle had a way of winning people over with his sheer presence and bold determination.

While in London, he was asked to use his peculiar genius to break the "Moscow knot" — a massive railway traffic jam that left Russia's armies crippled for lack of supplies. Boyle's solution was as simple and obvious as dredging for gold — he basically tipped the broken-down trains off their tracks.

By November 1917, the trains were running freely again. Some of that traffic headed south from Moscow to its belated ally Romania. Among the passengers was Colonel Boyle, who had taken on a new mission of escorting a shipment of Romanian archives and currency from Russia — where it had been held for safekeeping — back to Romania. By this time, the war had taken a huge toll on Romania.

Romania had started out as a neutral country when war broke out in 1914. In August 1916, King Ferdinand changed his mind about neutrality, agreeing to a secret treaty with the Allies that promised Romania some of the Hapsburg and Bulgarian territories it had long coveted. King Ferdinand's wife, Queen Marie, a granddaughter of Britain's Queen Victoria, doubtless influenced his decision to side with the Allies. Germany's Kaiser Wilhelm, a relative of the Romanian king, was utterly dismayed: "The war is lost," he scribbled in his diary.

Instead, Germany's war effort redoubled as its allies were brought under German control. Within days, a German-Austrian army had driven the Romanians — who in late August 1916 had advanced into Transylvania — back to their frontier. Later, a German-Bulgarian army crossed the Danube and captured 25,000 Romanian troops. In a two-front war, Romania, the largest Balkan country, was crushed

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in a month. By December 6, 1916, Bucharest had joined Brussels, Belgrade, and Cetinje as capitals conquered by the Central Powers of Germany, Austria-Hungary, and Italy. The Romanian royal family fled to Jassy, a provincial capital near the Russian border.

It was in Jassy where Joe Boyle and his cargo of Romanian archives and currency arrived in December 1917. There he met Queen Marie, who completely captivated him. In the spring of 1918 Boyle demonstrated his devotion by rescuing scores of Marie's courtiers and allies from captivity in Bolshevik-controlled Odessa. He became an instant hero in Romania.

When the 1918 Armistice brought peace to Europe, Marie trusted Boyle to take her sons to England, where Marie's royal relatives found them places in elite private schools. From there, Boyle crossed the English Channel to meet Borden in Paris and to insist that Romania, as a battered ally that had lost 335,000 of its citizens, deserved no less consideration than Belgium or Greece.

Boyle also urged Marie to come to Versailles to make her country's presence felt. It was a shrewd move. As a lone glamorous figure among fusty male politicians and bureaucrats, Marie made herself and Romania a significant factor in the negotiations.

However, Canadians back home were not in Marie's thrall. While using a little easy credit to squeeze open familiar European markets made sense to business-minded Canadians, it is unlikely that the average Canadian could even find Romania on a map. Romanian immigrants to Canada were mostly Jews who had fled the pogroms associated with Romania's 1907 peasant's revolt. They bore their homeland neither allegiance nor affection. As for Romania's war effort, its utter futility seemed hardly worth rewarding.

And while it was hard for Canadians to imagine that France, Italy, or even Belgium and Greece would ignore their debts, who could believe that Romania would even remember them? When it came to Canadian trade, shipments to Romania passed through New York. And despite Canada's substantial merchant fleet, scarcely any Canadian ship ventured into the Black Sea.

With Canada itself nearly bankrupt, critics within Borden's government and across the House of Commons floor condemned the squandering of millions of dollars on an unmemorable ally. Besides, as Sam Jacobs, a Jewish Montreal Liberal MP who knew of the 1907 pogroms, demanded in 1920, did no one in government realize that Romania might already be under virtual Bolshevik control?

In fact, King Ferdinand's regime survived Bolshevism, though Romania's wretched post-war state made its $25-million debt to Canada easily forgettable. In March 1921, Liberal backbencher Joseph Archambault demanded to know whether $1,475,000 in Romanian interest had yet been paid. Finance Minister Sir Henry Drayton, his mind fixed on bigger problems, responded: "I do not know that this is a question of sufficient urgency to take up the time of the House in discussing it at the moment." And, he ultimately confessed, it had not been paid.

A month later, on a holiday when banks were closed, Sam Jacobs demanded to know if the interest had been deposited the previous Friday. Arthur Meighen, Borden's successor, wearily replied that, no, he did not get hourly or even monthly statements on bank deposits.

Opposition grumbling continued. Thomas Caldwell, a New Brunswick Liberal from a rural constituency, argued in the May 1921 budget debate that if Canada had not lavished millions of dollars in loans to countries like Romania, his constituents would have had lower taxes to pay. "The very fact of our immense debts made it clear that Canada has no money," said Caldwell.

Canadians eventually forgot about Romania and the debts it owed. After a short but severe recession that occurred immediately after the war, the economy prospered until the onset of the Great Depression in 1929.

Joe Boyle, meanwhile, remained in England, where he kept up a correspondence with Queen Marie. In his last years, he suffered financial losses after his Klondike holdings went into receivership, and his health declined after a stroke in 1918. He was fifty-five when he died in London in 1923.

LAC

Above: The Paris Peace Conference of 1919 lasted six months and led to the Treaty of Versailles, which ended the state of war between Germany and the Allies.

Boyle urged Marie to come to Versailles to make her country's presence felt. It was a shrewd move.

Although never formally recognized by Canada, other countries rewarded Boyle for what he did abroad. He received the British Distinguished Service Order, the French Croix de Guerre, the Russian Order of St. Vladimir, and the Order of the Star of Romania, among others.

In 1983, at the request of family and citizens of his hometown, Boyle's remains were returned to Canada and he was reinterred in Woodstock, where the Department of National Defence performed a full military funeral.

Desmond Morton is Hiram Mills professor of history emeritus of McGill University in Montreal. He is the author of forty books on Canadian military, political, and social history.

Civilians load a Canadian-supplied truck with food to be distributed to the Dutch population near the end of World War II.

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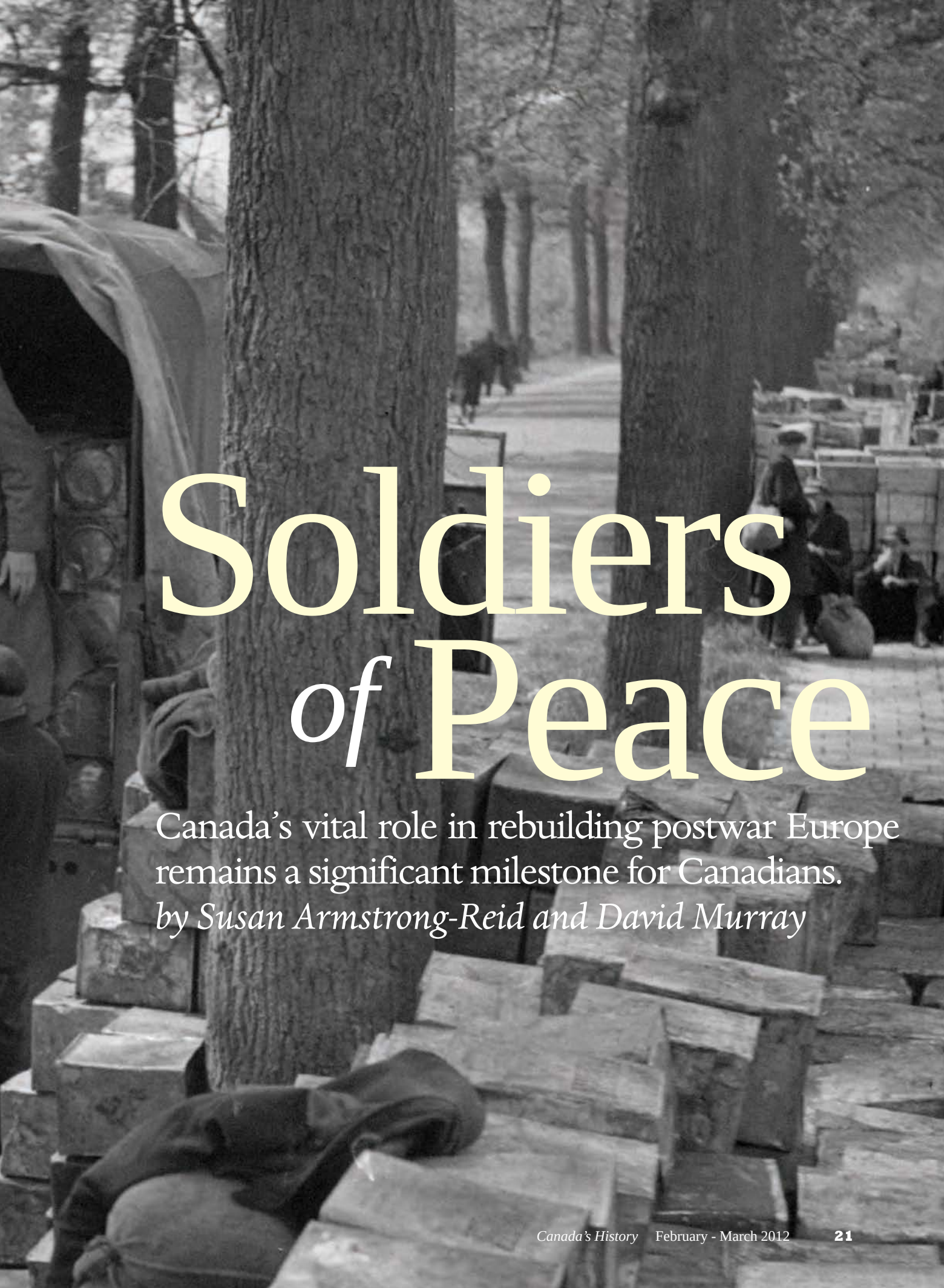

Soldiers *of* Peace

Canada's vital role in rebuilding postwar Europe remains a significant milestone for Canadians.

by Susan Armstrong-Reid and David Murray

"The scene before us was the most concrete and concentrated manifestation of the collapse of [Western Civilization] that one could imagine."

— Canadian Bill Rogers, UNRRA displaced persons officer, 1945.

The devastation of Europe immediately after World War II was immense. Millions of people swarmed in all directions in search of food, shelter, and family. Many had survived forced labour and concentration camps but had lost their homes, their families, and in some cases their countries as national borders were redrawn. With hunger and disease a constant reality, the situation threatened to spiral out of control.

Even before the war ended, the Allies had foreseen the chaos that would result and established the United Nations Relief and Rehabilitation Administration (UNRRA) in 1943. UNRRA's role was to bring relief to war victims, to help repatriate refugees, to deter postwar political chaos, and to accelerate the return to normal economic and trading relationships. Within a few years, UNRRA repatriated from six to seven million Europeans.

COURTESY SUSAN ARMSTRONG-REID

Canadian UNRRA nursing supervisors in Germany after the war. Women were drawn to work for UNNRA, in part because it was purported to be an equal-opportunity employer.

The work of helping the displaced fell to people like Bill Rogers, a twenty-six-year-old naval lieutenant who was among hundreds of Canadians who joined UNRRA to carry out its mandate to "help people to help themselves." Poor eyesight had prevented Rogers from serving abroad during the war. Instead, he was assigned as an intelligence officer in Ottawa at naval headquarters. His long-awaited opportunity to go overseas as a displaced persons officer with UNRRA came in January 1945. Educated as an academic in civilian life — he taught French at the University of Toronto's Trinity College before going into the service — Rogers described what he saw in Europe in vivid terms in his memoirs.

Arriving in Pilsen, Czechoslovakia, a week after the war ended, Rogers observed: "Here in a small area in a small country in the heart of Europe was a microcosm of the devastated Europe itself: Every nationality, every walk of life, every age group, united only by bonds of misery and despair. We saw people of all ages just lying in the straw on this sunny May afternoon — hopeless, inert people with nothing to get up for. The feeling that I had was that of a person who has just turned up a stone and uncovered all sorts of unpleasant forms of life: An instinctive desire to run from the spot."

Despite the impulse to flee, Rogers stayed put. Part of a small team at a displaced persons assembly centre, he had multiple problems to contend with, including lack of co-operation from the U.S. army of occupation. Nourishing food was in short supply and not suitable for victims of starvation — most of it consisted of dry rations leftover from the German army — and medical care was inadequate. The camp contained people from thirty-two nationalities. Many had high hopes that the UNRRA officers could quickly solve their problems. "They came to us in endless succession: mothers with babies that needed extra nourishment; people without blankets; a person of one nationality married to a person of another nationality wanting to go to a third country," said Rogers.

Despite the difficulties, Rogers was proud to report that there was not one death among the thousands of displaced people who moved through the camp in the three months he was at Pilsen. His experience was not unique. The vigilant efforts of UNRRA workers kept Europe from suffering the kinds of uncontrolled epidemics that ravaged the continent after World War I.

Canada played a key role in rebuilding Europe after the war. This country was the third-largest donor nation to UNRRA, behind only the United States and Great Britain. Canada contributed one percent of its gross national product to international aid.

Domestic politics and enlightened self-interest shaped Canada's postwar relief polices. Prime Minister Mackenzie King's government viewed UNRRA as a vital bridge from wartime production back to a peacetime economy. Brooke Claxton, the prime minister's parliamentary secretary, was charged with selling UNRRA's benefits to the Canadian electorate. Claxton masterfully argued UNRRA's case: "No one worthy of the name of Canadian would wish us to do less than our full share. Moreover, here self-interest coincides with decent feelings. The work of UNRRA is the work of humanity. Canada is interested more than any other nation in seeing that the peoples of other countries are put in a position to buy our goods." Canadians never used aid as a political weapon; rather, Ottawa believed that UNRRA would open the door to future trading partners. To this day, enlightened

ALEX EDMISON/QUEEN'S UNIVERSITY ARCHIVES

self-interest rooted in a moral imperative to preserve individual rights and human dignity remains an enduring perspective of Canadian internationalism.

Because it had played an important wartime role, Canada was anxious to curb the four great powers' wartime habit of making decisions and expecting smaller nations to fall in line. The Canadian government came up with what it called the "functional principle" — the idea that a nation's power was a function of its ability to contribute in a given area. Because it was a major donor to UNRRA, Canada expected to be recognized as a middle power.

Meanwhile, Canadians stepped up to work for UNRRA, drawn by the opportunity to travel, to experience new well-paid career opportunities, and to help humanity. This was particularly true for women who feared that wartime employment opportunities would vanish at the end of the war. Women found the prospect of working for UNRRA, purportedly an equal-opportunity employer, especially attractive.

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Above: Dutch children receive toys from Canadian soldiers after the liberation of Holland in 1945.

The reality was that once in the field, they discovered that UNRRA's work world was still dominated by men who had little interest in promoting gender equality. Nonetheless, women's presence in leadership positions and their efforts to raise the educational opportunities and living conditions for women in the countries where they served made a difference. Canadian nurses, led by Lyle Creelman and Madeline Taylor, participated in an important UNRRA initiative to help displaced women regain their personal and professional identity: They established a program to provide accreditation to displaced European nurses who lacked formal proof of their previous training or had completed UNRRA-sponsored courses.

Canadians from every walk of life served at all levels of the organization and in every UNRRA mission. Some exerted significant influence and demonstrated a level of commitment equal to that of members of the Canadian military who had fought in the war. Like soldiers returning from combat, every one of the UNRRA workers came back with their experiences indelibly imprinted upon their memories.

Ethel Ostry, a Canadian psychiatric-welfare worker who kept a diary of her experiences, was overwhelmed with emotion the first time she saw European refugees: "Men, women, and children in the flesh, massed like cattle, returning from nowhere to homes that perhaps no longer existed." Their "faces were vacant. Life seemed to have become meaningless." Ostry felt "deeply ashamed that in the twentieth century mankind still caused such things to happen."

Life in the field took its toll. Canadians battled against administrative inefficiency and indifference, political intrigues that sometimes erupted into civil war, and sheer human pettiness beyond their control. Canadian UNRRA nurses were renowned for their ability to adapt to the shortage of supplies or arduous working conditions, especially when there was no UNRRA team doctor. But they never anticipated the complications of nursing with the enemy.

Below left: Survivors of Dachau concentration camp, May 1945. UNRRA's chief liason officer, Canadian Alex Edmison, in uniform, stands in the centre.

For instance, to augment a shortage of staff, German nurses who had worked under the Nazis were employed at Belsen Hospital to nurse survivors of Bergen-Belsen concentration camp. Known as Brown Shirts because of the colour of their uniform, some of the German nurses were eventually carted off to prison for their Nazi activities during the war. German doctors also operated at Belsen. Canadian nurse Janet Vanderwell was assigned to oversee one of the German doctors in the operating room; the doctor was neither liked nor trusted by the hospital's Australian nursing supervisor.

It was also difficult for the Canadian nurses to earn the trust of the survivors they had come to help. Elizabeth Petrie and Jean Williams were

assigned to a camp called Wildflecken — the Wild Place — a former SS training centre that held about fifteen thousand displaced people. The women were shocked when members of a recently reunited family would not turn their ailing child over to a nurse, possibly because they were suspicious of the military-style uniforms the UNRRA nurses wore. The child died.

Canadians had come as soldiers of peace, but in their politically prescribed role they were also agents of repatriation. The latter role made them increasingly uneasy. Many refugees did not want to return to homelands now occupied by the Soviet Union. Repatriation sometimes meant sending unaccompanied children to a precarious situation in their shattered home countries. Many of the workers saw UNRRA's directives to encourage repatriation as draconian; some became masters of quiet subterfuge, especially in heartbreaking cases involving the "stolen children."

FIRST PUBLISHED IN ARMIES OF PEACE: CANADA AND THE UNRRA YEARS BY SUSAN ARMSTRONG-REID & DAVID MURRAY (U OF T PRESS, 2008)/MICHEL ROULEAU

The map of post-war Germany shown above illustrates some of the locations where Canadians served in UNNRA camps. Black squares indicate zone headquarters, while white boxes indicate region HQs.

During the war, the Nazis kidnapped thousands of children — often blond, blue-eyed infants — from their parents in occupied nations and took them to Germany, where German families adopted them. The children often grew up with no knowledge of their origins, unaware they were adopted. Social workers were assigned to find the children and return them to their countries of origin. In some cases in which the stolen children were being well cared for, Canadian UNRRA workers simply looked the other way, refusing to take the children away from the only families they had ever known.

The most dramatic Canadian solution to the resettlement of war children was when 123 Polish Catholic orphans were brought to Canada in 1949. The Polish children had originally been deported from their homeland with their families and sent to forced labour camps in Siberia after the Soviet Union annexed the eastern part of their country in 1939. The children, along with thousands of other Poles, were transported from the gulags to East Africa in 1942–43.

After the war, the childen had nowhere to go, resulting in a Canadian archbishop initiating their move to Canada. The incident sparked an international controversy that reached the floor of the UN, with communist Poland accusing Canada and the International Refugee Organization of kidnapping the children to work as slaves on Canadian farms and in factories. Despite the diplomatic protests, the children remained in Canada.

Meanwhile, the situation in Poland immediately after the war was dire, and complicated by politics: Over forty percent of the country's assets had disappeared, millions of people had died, and many survivors were sick, injured, or starving.

A Canadian, Brigadier General Charles M. Drury, was appointed to head UNRRA's mission in Poland. Drury proved brilliant in his role and garnered praise from both UNRRA's director general and the Polish people. Drury's adept leadership resulted in Poland receiving hundreds of tonnes of supplies that prevented famine and epidemics and played an important role in restoring Poland's agriculture and fishing industries.

However, Drury's job was complicated by attacks in the American press. *Life* magazine in particular alleged that UNRRA's food and supplies in Poland were being distributed on a political basis, favouring those who supported the communist regime. The real issue was that UNRRA supplies were being used to support a communist government that favoured Russia. Drury did not succeed in getting *Life* to withdraw its accusations, which he described as "a most distorted picture" of what was actually happening.

Canada's relief efforts surpassed those of most of the other forty-four nations that contributed to UNRRA. In fact, in order to meet its commitments to UNRRA, Ottawa reintroduced food rationing that had been put in place during the war; meat and butter actually became more scarce than during the war years. Canadians apparently took this in stride. "He would be a selfish churl indeed who would begrudge going with a little less in order to restore the wasted bodies of the starving Europeans," said an editorial in the July 1945 issue of the *Summerside Journal* in Prince Edward Island.

For all that Canada contributed to relief through UNRRA — $154 million — it received far in excess of that in return through procurement contracts. Lester B. Pearson, the future prime minister who was then Canadian ambassador in Washington and chairman of UNRRA's committee on supplies, used his extensive political connections in Washington and London to procure UNRRA contracts. He did this in part by ensconcing Canadians in key posts within UNRRA's food and shipping divisions.

One of those Canadians, Andrew Cairns, headed UNRRA's food division. A tough-talking maverick who ignored traditional policies and procedures when they got in the way, Cairns believed Canada's contribution made a tremendous difference: "When the severity of UNRRA's needs became known, the response of Canada and the United States was magnificent and the gratitude of the receiving countries profound.… When we were unable ... to get even one-half our wheat requirements, we appealed to Canada for wheat and oats — we got ten thousand tons per month of the former and over eight million bushels of the latter."

Canada's vital part in the history of UNRRA remains a significant milestone for Canadians. UNRRA became the foundation stone of Canada's continued strong commitment to the concept of multilateral assistance through the agencies of the United Nations as well as the training ground for the future architects of Canadian international policy, most notably Pearson, who went on to become prime minister and a winner of the Nobel Peace Prize.

The agency also helped create a more multicultural Canada. The experience of Canadian UNRRA workers gave them a new political lens with which to judge postwar Canadian society. It also opened their hearts to the plight of the dispossessed at a time when their country's doors were closed to large-scale immigration.

Charity Grant, the former director of a large Jewish assembly centre in Germany, admitted that "this UNRRA work was not a particularly happy experience. However, it was vastly worthwhile, because we were helping needful people who had survived dreadful experiences.… I had definitely learned one thing, and it has stayed with me ever since. That is — what a hard and difficult thing it is to be a refugee."

Once back in Canada, Grant and others like her vigorously lobbied for a more open immigration policy and for appropriate social and educational support systems to assist new Canadians in adapting to their new home. The role the Canadian Nurses Association, the Canadian Association of Social Workers, and the Canadian Jewish Congress played as proponents for change in Canadian immigration policy foreshadowed the growing importance of non-governmental organizations in the future national discourse on social and international issues.

Similarly, UNRRA changed the career trajectory of dozens of Canadians who would pioneer new international initiatives to deal with the social justice, humanitarian relief, shelter, and resettlement issues that lingered long after UNRRA closed its doors. To this day, Canadians continue to support international disaster relief and long-range development efforts.

UNRRA was never intended to be permanent. Still, many regarded its precipitous termination in 1948 as premature. It had been a child of compromise and concession from the beginning and it lacked both fiscal and operational autonomy. The control of supplies and shipping had been largely a British-American affair, with Canada permitted only a small amount of influence.

One of UNRRA's weaknesses was that it lacked the authority to impose penalties to ensure that relief was dispersed effectively and equitably without discrimination by race, religion, or politics as required in its mandate. The political compromise upon which UNRRA's structure rested proved untenable in the face of growing tensions between supplying and receiving countries and the descent into the Cold War. The United States expected political returns in return for its contributions; when these failed to materialize, Washington pulled its funding for UNRRA in 1947, effectively killing it.

Years later, Pearson provided a judicious evaluation of the organization's record: "If there was inefficiency in the doing or some corruption, nevertheless, without UNRRA there would have been infinitely more suffering and destitution after the war and a far slower rate of recovery and rehabilitation."

Susan Armstrong-Reid and David Murray are co-authors of *Armies of Peace: Canada and the UNRRA Years*.

A hero in China

Although relatively unknown in this country, a Canadian doctor who worked in postwar China remains a hero to the Chinese. Medical adventurer Tillson Harrison of Tillsonburg, Ontario, had already survived eight wars on five continents and was in his mid-sixties when he falsified his records so that he would be young enough to qualify for work with UNRRA.

He and his colleagues brought food and medicine to thousands of hungry villagers in China, where the postwar situation was dire because of the civil war between Chinese nationalists and communists. In late 1946, Harrison was on a train carrying medical supplies destined for communist-controlled areas in northern China when nationalist forces hijacked it. The soldiers stole his food and shoes, leaving him stranded in the bitter December cold for weeks. By the time UNRRA officials tracked him down, he was in poor condition, with severe frostbite and suffering from malnutrition. Yet he insisted on continuing his work.

Harrison died in January 1947, "worn out by fatigue and strain," while making clandestine deliveries by truck convoy to Handan International Peace Hospital in Heibei province.

The Handan hospital was renamed after him, and, forty-one years later, a Canadian delegation attended his reburial ceremony in an impressive tomb in Shanghai.

The work of Harrison and other Canadians amidst the Chinese civil war heralded the neutrality and impartiality of the future non-governmental agency Doctors Without Borders.

Inset: Tillson Harrison in 1907.

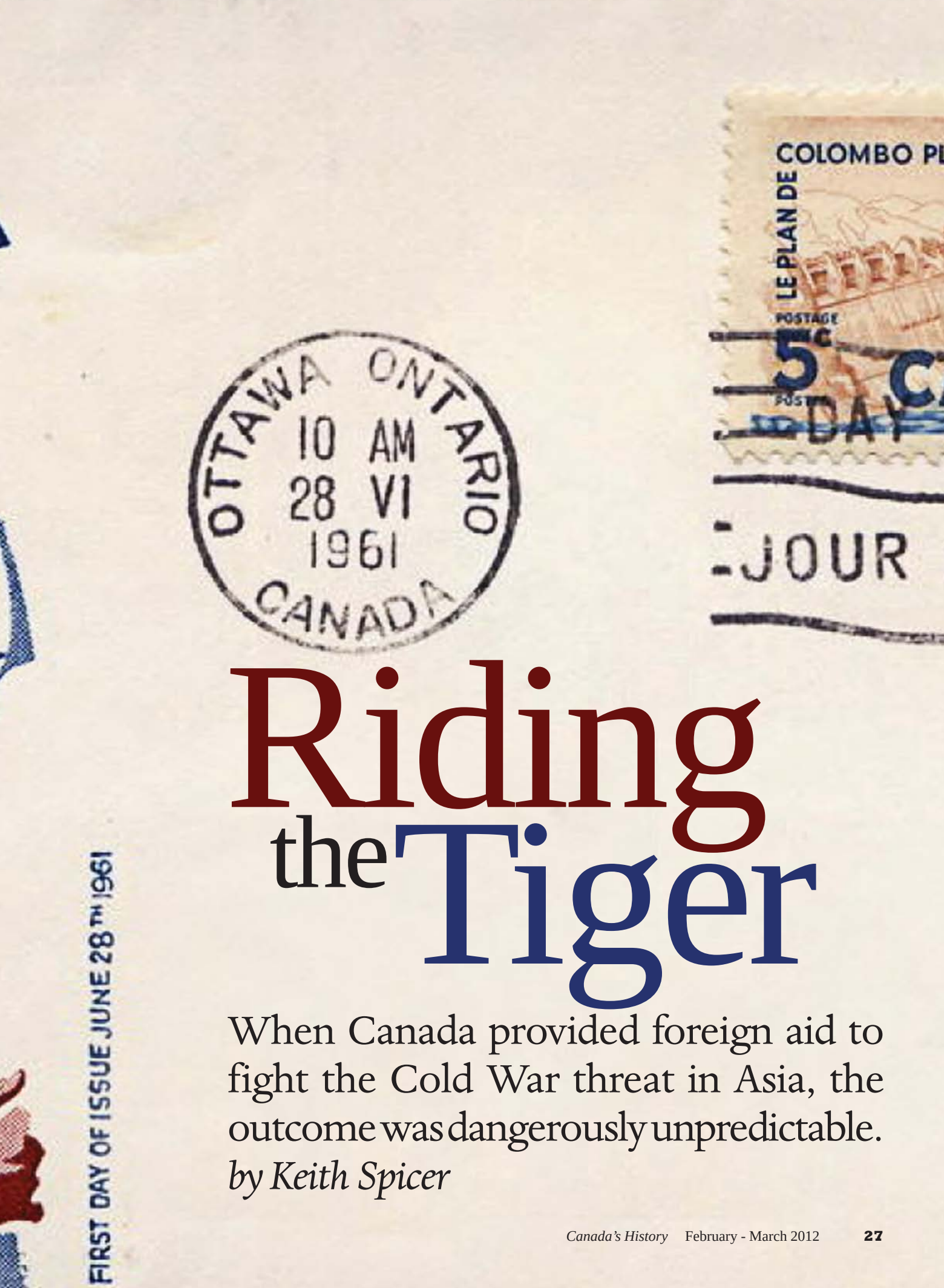
CMA

COLOMBO PLAN

10th Anniversary

Caption

CANADA ENVELOPE COMPANY



Riding the Tiger

When Canada provided foreign aid to fight the Cold War threat in Asia, the outcome was dangerously unpredictable.

by Keith Spicer

A child receives an injection in Bangladesh, one of the Colombo Plan's member countries.

LUTHERAN WORLD FEDERATION/PETER SOLBIERGHE

As late monsoon rains swept old Colombo in January 1950, seven anxious Commonwealth leaders met in then-Ceylon's capital. Their goal: to create the Colombo Plan, an unprecedented international framework for East-West solidarity. Grouping Australia, Britain, Canada, New Zealand, Ceylon, India, and Pakistan, it would become a Marshall Plan to rescue Asia both from poverty and from irreversible communist conquest.

Star attendees included British Foreign Secretary Ernest Bevin, Indian Prime Minister Jawaharlal Nehru, Canadian External Affairs Minister Lester Pearson, and Australian External Affairs Minister Percy Spender. As alumni of British parliamentary and university traditions, they met as familiars, almost like schoolboys at a reunion.

But the times were tense, and studded with momentous events. The Second World War that had ended five years earlier had bled Britain dry. And it was steadily losing its major Asian possessions. In India, Gandhi's peaceful self-reliance movement had lit a raging anti-colonial fire, exciting all of Asia. By 1947, Nehru's Congress Party had finally led India to independence from Britain. Ceylon (renamed Sri Lanka in 1972) achieved independence a year later. Gandhi and Nehru had become world-thrilling heroes.

Everywhere, communism was on the march. The defection to Canada of Ottawa-based Soviet cipher clerk Igor Gouzenko in 1945 highlighted Moscow's spy infiltrations throughout the West. Communists in France and Italy held more than a quarter of parliamentary seats in the immediate postwar years. Soviet subversion led to a communist coup in Prague in 1948.

In April 1949, a frightened West founded the North Atlantic Treaty Organization (NATO), with strong Canadian urging and tangible support. Western fears of communism continued to grow as more cases of Soviet spying were revealed. Klaus Fuchs, a German communist who worked for a while at Canada's Chalk River nuclear establishment, passed atomic bomb secrets to Moscow. In Britain, the Cambridge Five — a ring of well-educated British-born communists — infiltrated that country's counter-espionage establishment.

Most spectacularly, Mao Zedong's Communist Party trumpeted its conquest of China on October 1, 1949. In impoverished Asia, communist propaganda noisily backed anti-colonial sentiment. Marxism seemed the natural ally of liberation: The theme of an international proletariat fighting off greedy foreign looters seduced many Asian minds, and indeed fit many facts. Japan's wartime propaganda had whipped up further anger against "white oppressors," extending the ideology of class oppression to the even more inflammatory matter of race.

Meanwhile, a communist "emergency" threatened Malaya from 1948 to 1960. And postwar France, trying to seize back colonial Indochina, stumbled into a nine-year bloodbath, leaving America to leap into its own Vietnam morass in 1955.

Commonwealth leaders meeting in Ceylon were clear about their motivations for the Colombo Plan. They believed that by accelerating the economic development of Asia they could somehow prevent the spread of communism, thus removing a massive geopolitical threat to the West. They hoped that infrastructure aid in the form of dams, electricity grids, roads, and airports, as well as food aid, technical assistance, and low-interest loans, could rival, or even eclipse, the seductions of Marxism.

Pearson expressed the need for action when he briefed the House of Commons about the Colombo Plan on February

22, 1950: "It seemed to all of us at the conference that if the tide of totalitarian expansionism should flow over this general area, not only will the new nations lose the national independence which they have secured so recently, but the forces of the Free World will have been driven off all but a relatively small bit of the great Eurasian land mass."

Other ideas also moved Colombo forward. The fast-evolving ideal of a colour-blind Commonwealth of equals smoothly replaced imperial illusions, even among many British aristocrats. (Let's except a grumpy Winston Churchill, who termed Mahatma Gandhi a "half-naked fakir.") Lady Edwina Mountbatten, the wife of the last viceroy of India, certainly did her bit for interracial understanding: Jawaharlal Nehru, having slept in British jails, came at least very close to sleeping with her. Lady Mountbatten gamely used her infatuation to try, unsuccessfully, to send Nehru to the United Nations to accept a referendum over Pakistan-contested Kashmir.

In Canada, the notion of a new, egalitarian Commonwealth soon became a theme of foreign policy. Prime Minister John Diefenbaker invoked it in 1961 to spearhead a move to expel apartheid-era South Africa from the Commonwealth. That same year, the first sixteen young Canadian Overseas Volunteers (today's CUSO-VSO) went abroad to India, Ceylon, and Sarawak.

Asian leaders were publicly grateful for the help, but they privately viewed the massive aid package as reparations for colonial pillaging. They were also seduced by leftist political philosophy. A generation of Indian leaders, including Nehru, were in thrall to dazzling young Marxist (but not Leninist) professor Harold Laski of the London School of Economics. As a result, state ownership and economic planning would hobble major Asian economies, such as India and Pakistan, up to the brink of the twenty-first century.

An inevitable result of loving the state was hating the resulting bureaucracy. Well into the 1960s, the still-revered Indian Civil Service grew into a "babucracy" — a musty body overlain with the Hindu caste system, post-colonial nostalgia for top dogs, and the fawning before every minor paper-pusher by several lower-ranking paper-pushers — *babus*. The *babus* skilfully made endless cups of tea to be drunk among mountains of never-read, ribbon-encircled files. Work speed was slow, stop, or reverse. Senior civil servants were often brilliant; but a major obstacle to Colombo aid was administrative weakness at middle and lower levels — the levels of execution.

No wonder that a constant refrain — and aid-refusing pretext —of donors was recipients' inadequate "absorptive capacity." Any good idea of aid had to begin with: "Fine, but can the recipient really run this?" That's partly why Canada's aid program, like others, quickly split into two operational parts: capital aid to build infrastructure and technical assistance, especially in the form of training.

Capital aid first went to big dams and electricity systems. I remember as a student watching Nehru's warm smile up close as he shook hands with Canadian engineers at the giant Kundah Dam near Chennai in Tamil Nadu, India. He made a speech in English, which was translated into half a dozen local languages. He explained India's great diversity and Canada's remarkable friendship — both faraway ideas for many of the thousands of listening peasants.

Big projects like Kundah often led to picturesque encounters between easygoing local workers and eager-to-finish Canadian engineers. In the oppressive heat, cursing one's workers, and even threats of mild physical violence, often moved things along. One Canadian in Dhaka, Bangladesh, told me he regularly "biffed" his "lazy" workers. At the time, local authorities didn't much seem to mind as long as the job got done. Today, of course, it would be another matter.

An especially fraught initiative that came out of the Colombo Plan was the Canada-India Reactor, built near Mumbai (formerly Bombay) between 1955 and 1960 on Canada's initiative and expertise. In 1960, I interviewed the chief Indian nuclear scientist, Dr. Homi J. Bhabha, who emphasized India's unshakable intention never to abuse Canada's aid for military purposes. Much later, Pakistan made the same commitment.

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A diesel locomotive is loaded at a pier at St. John's, Newfoundland, in March 1958 as part of the Canadian government's participation in the Colombo Plan.

Yet both countries went nuclear. India exploded its first A-bomb in 1974 using material from its Canadian-designed CIRUS reactor. Canada suspended nuclear co-operation with India in 1974 and with Pakistan in 1976. The latter conducted its first nuclear weapons tests in 1998. To this day, India and Pakistan have refused foreign inspections of their nuclear facilities, except for a few Canadian-supplied fuel rods.

Was Canada incautious in offering its nuclear aid to India? One can assume that if Canada had not shared its nuclear know-how with India and Pakistan they would have found other eager donors — especially the Soviets. In India's case,

the Cold War offered irresistible opportunities to play the West against Moscow. It also showed that giving aid was like riding a tiger — once mounted, your options are invidious, and the results unpredictable. Even an innocent gift of three Otter aircraft to Indonesia for inter-island travel ended up being used by Jakarta's air force to support Malaysian rebels.

Canada also strengthened Asian budgets with direct and indirect financial aid, often via its trademark food aid. A key device was known as a counterpart fund. This was a locally managed account created in a non-convertible local currency to pay for Canadian commodity gifts. Like most creative accounting, these funds were mainly a way to allow politicians at both ends to pretend that, somehow, gifts of food were building economies as well as feeding stomachs.

Perhaps the single most significant value of Canada's start in the large-scale aid business was the interaction of thousands of Canadian engineers, technicians, and other experts with local populations. Overnight, Canadians become familiar overseas faces.

Most of the Canadians offering technical assistance (a term soon re-baptized as "cooperation") were quiet, devoted, hard-working people. In an era that invented the pangs and follies of culture shock, they did pretty well, rarely discrediting their homeland, and doing quite a bit of good. They also built enduring friendships that still make the Asian Commonwealth not quite foreign to us.

Were they boring? Hardly. Old hands of the Colombo Plan's early years can tell tales echoing exotic Asian short stories by Somerset Maugham. I remember hearing of a Canadian engineer nicknamed Harry the Horse who rode his steed into Deane's Hotel in Peshawar, Pakistan, to prove that the food there was unfit for man or beast. Other expats told me of a love triangle where a Canadian got caught in flagrante delicto with another's wife — leaving compatriots gleefully to recall that his engineering specialty was "heat injection."

The Colombo Plan was many such colourful people — not just those far-seeing 1950 worthies in Sri Lanka's capital who talked of saving the "great Eurasian land mass." The large-scale mingling of so many aid-serving Canadians with previously faraway new friends contributed incalculably to Canada's postwar growing up. Not as much as our wartime contributions, of course. But the Colombo Plan opened Canadian minds and hearts to the world in ways that still make Canada and Canadians part of a much wider world. For our aid recipients, it made memories that made us — and still make us — worth talking to.

Colombo aid brought thousands of non-white faces — and minds — into Canadian universities, laboratories, and offices. Canadians found charm and excitement in welcoming a diversity of fellow Commonwealth nationalities. Over time, this made Canadians more open to increasingly multiracial immigration — leading ultimately to today's multicultural Canadian society.

Two other factors broadened the aid movement. In the 1960s, Quebec intellectuals, spurred by *Le Devoir*'s passionate pan-Latin editorialist Jean-Marc Léger, demanded a geographic and cultural extension of Colombo-style aid to the French-speaking world, and indeed to Latin America. At the same time, the post-1960 liberation of many African (and later Caribbean) countries caused Ottawa to start substantial aid to Africa.

Canada launched its Special Commonwealth Africa Aid Program in 1960. Focusing heavily on communications, health, and especially resource-seeking aerial surveys — the latter being a Canadian specialty — Canada quickly became a significant player in Africa. This annoyed Paris, which resented Canada's "invading" the *chasse gardée* of its neo-colonial Françafrique — code for the interlocking corruptions of French politicians and post-colonial African strongmen.

The Colombo Plan triggered an astonishing array of changes — not only in Canada's foreign policy, but in Canadian society as a whole. Surprisingly, at the time, large infusions of English-speaking Commonwealth immigrants brought Quebec to overcome its distrust of immigrants in general and to lobby for francophone ones to help keep its linguistic edge.

Hence, today we see a Montreal with vigorous Indochinese and North African communities, and an even livelier one of Haitian taxi drivers and Governors General.

To the chagrin of old-school revenge-of-the-cradle *patriotes*, these fine overseas francophones know nothing of Quebec's pure laine history, culture, and world views. With few exceptions, they fail to swell separatist or even nationalist ranks.

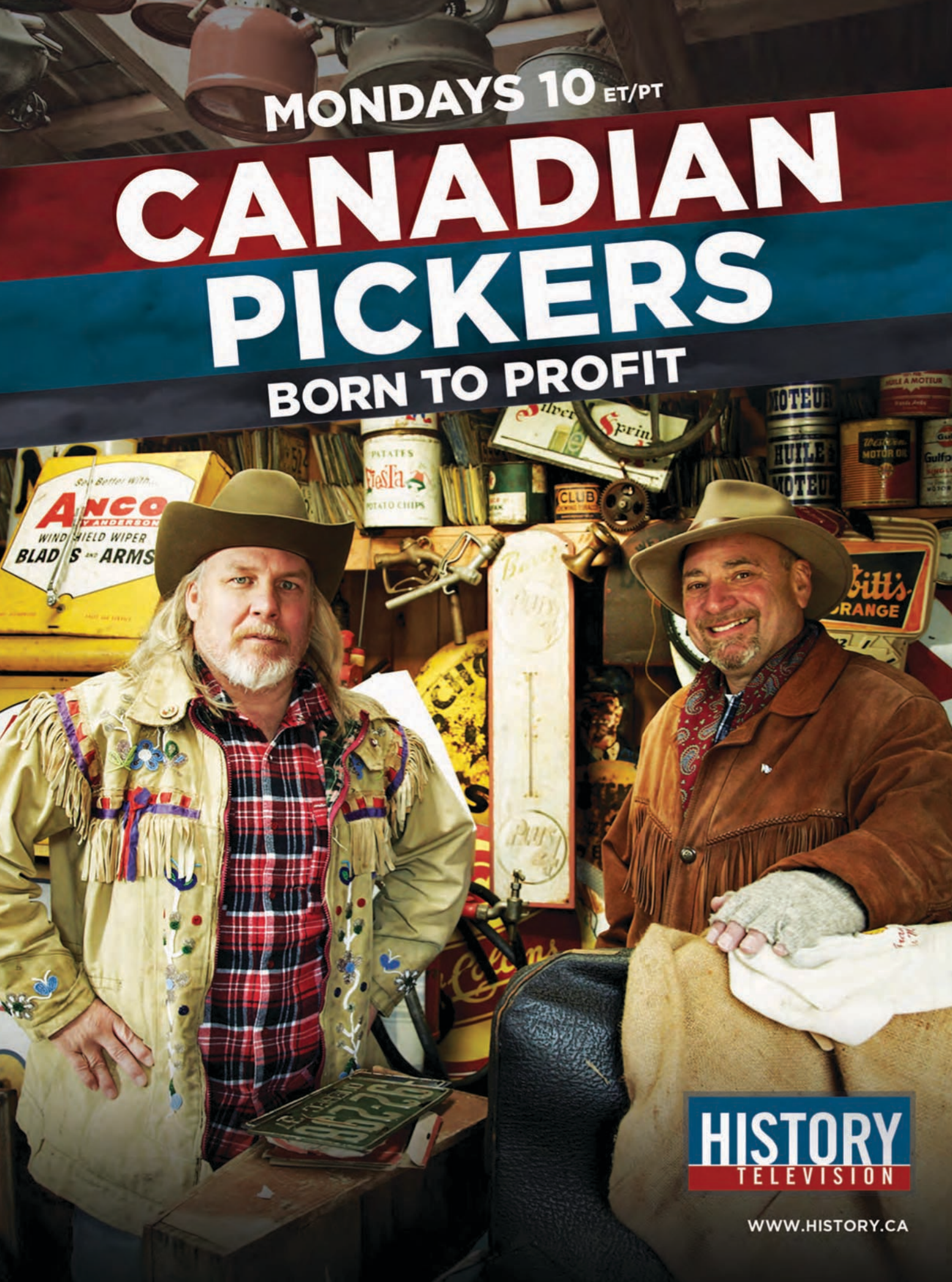
Reshaping Quebec into a multicultural society almost like the rest of Canada, they make the case for a unique-Quebec separatism sound archaic, especially to more tolerant, cosmopolitan youth.

The cozy, old boys' Colombo Plan conceived in 1950 did much to kick-start a new Third World development era. Close, sustained political and economic engagement kept Asia from tilting into the communist camp. That was the big hope, and it worked.

The surprise now is that Asia — and later recipient societies — changed their benefactors' countries almost as much as we changed theirs. Immigration has become a growing and divisive issue in Europe. Blunt rejections of "multiculturalism" by the leaders of aid-giving Germany, France, and Britain confirm this.

Canada, a significant Colombo Plan donor until it pulled out in 1992, has so far managed its multicultural challenge more smoothly. Whatever the outcome, there is a splendid unintended consequence here: Much of today's internationally engaged, domestically tolerant Canada began sixty-two years ago in Colombo.

Keith Spicer, an academic, public servant, and writer, is the author of *A Samaritan State? External Aid in Canada's Foreign Policy (1966)*.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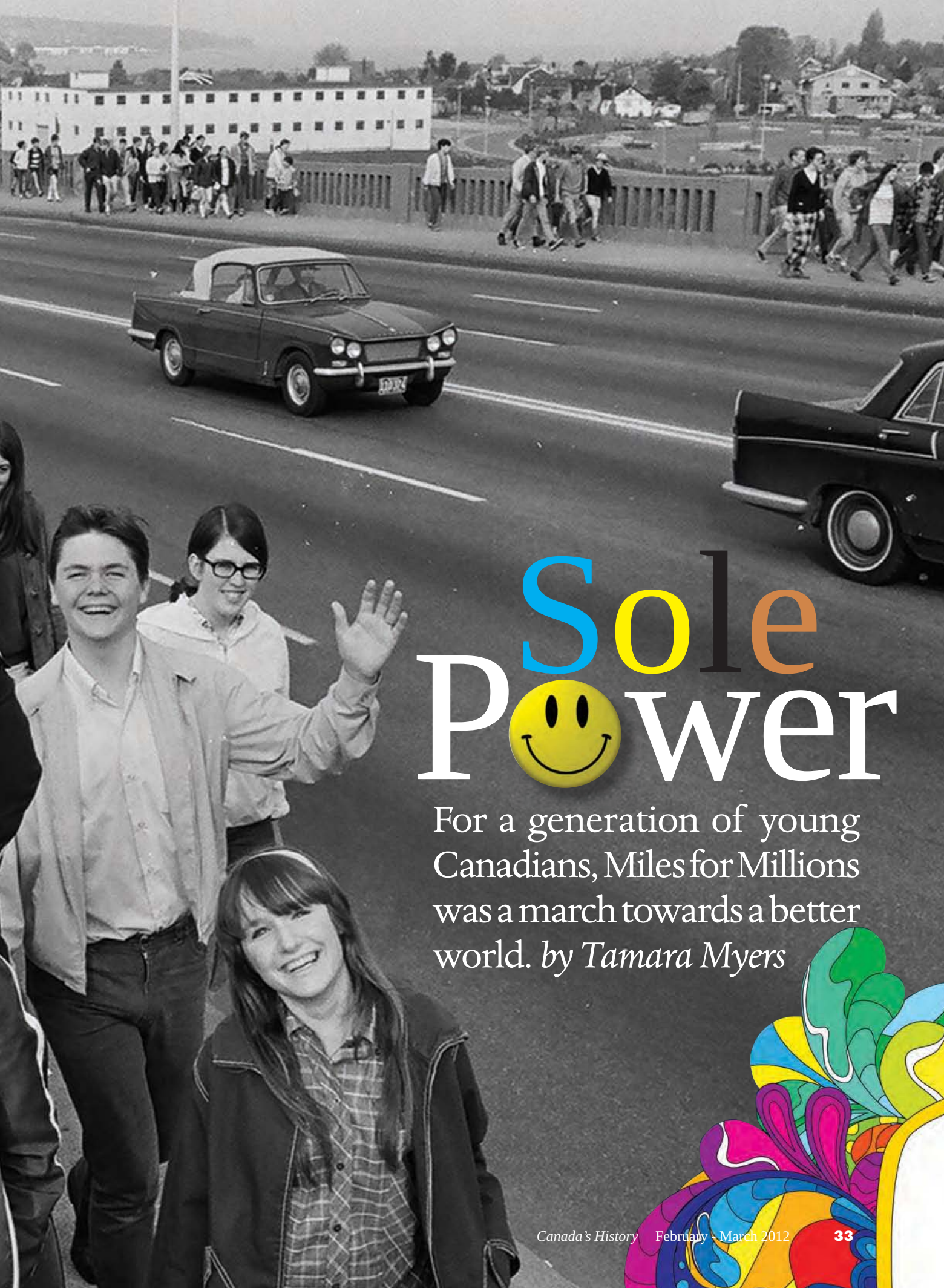
Happy walkers wave and smile during the Miles for Millions march in Vancouver on May 3, 1969.



Sole Power

For a generation of young Canadians, Miles for Millions was a march towards a better world. *by Tamara Myers*

Above: Marchers in Calgary hold up a banner for famine-stricken Biafra on November 3, 1968.

About a decade ago, while teaching at the University of Winnipeg, I organized a team for an annual breast cancer fundraiser, the five-kilometre Run for the Cure. I went down my department's corridor and knocked on colleagues' doors, greeting them with the question, "Sponsor me?"

Hearing myself utter those words resonated in the hallway like an echo from the past. A senior colleague replied to my expectant smile: "How far will you run?" Puzzled, I reminded him that it was a five-kilometre run and our team would have no trouble completing it.

As his eyes conveyed a sense of disappointment I was cast back decades: I was a schoolgirl in Toronto, facing neighbour after neighbour, asking that they "sponsor me" in exchange for my promise to push myself as far as I could go to help eradicate hunger around the world. I was marching in Miles for Millions, an event that would leave a deep imprint to be recalled decades later when I was an adult teaching history at the University of Winnipeg.

This incident — call it a nostalgia trigger — prompted me to do some historical sleuthing into what was an important annual feature of Canadian childhood and adolescence in the 1960s and '70s.

Miles for Millions — Rallye Tiers Monde in Quebec — began in 1967 and lasted more than a decade. Its origins lay in the growing international fundraising practice of hunger marches spearheaded by organizations such as Oxfam. In Canada, the walkathon idea found highly receptive ground in the months leading up to the celebration of this country's centennial.

In 1966, the Centennial International Development Program proposed to mark the occasion of Canada's birth with a major gift to the developing world. Organizers saw a fundraising march as a way to help Third World countries while educating Canadians about international development. From there came the idea for a series of marches across the country, in which thousands of people would walk as far as they could, having collected pledges from friends, family, neighbours, and local businesses.

Fed by the fervour of the centennial celebrations, the first Miles for Millions marches in 1967 drew great crowds and support.

Twenty-two communities participated, drawing

100,000 walkers and raising $1.2 million.

The gruelling test of endurance became an annual event, drawing more walkers every year. It grew in popularity despite dramatic scenes of exhausted children who had been walking all day collapsing at the finish line in the arms of their parents.

Such images led a 1971 letter writer to the *Globe and Mail* to ask: "Do middle-class liberals hate children so much that they put them up to feats of utterly unnecessary endurance in order to win some measure of approval?"

It's unlikely students joined just for approbation, however. In 1969, nearly half a million Canadians walked in 114 communities, raising almost $5 million. By 1973 the walks had raised $20 million for disaster relief work, medical care, agricultural development projects, and the like for countries in Africa, Asia, Latin America, and the Caribbean, as well as for First Nations peoples in Canada.

The Miles for Millions walks continued for more than a decade, coordinated by the Ottawa-based National March Committee formed by Oxfam Canada in conjunction with other international aid organizations.

In hindsight it seems astonishing that Miles for Millions was so popular, for this was no 5K event. It was born in the years prior to the jogging and aerobics crazes. It even predated ParticipACTION, a federal government program launched in 1971 that famously put the fitness of the average thirty-year-old Canadian on par with that of the average sixty-year-old Swede.

Canadians were unused to exerting themselves, yet Miles for Millions covered punishing distances — the equivalent of a marathon or longer. In many cities, the walks stretched more than fifty kilometres.

The Miles for Millions walk was not meant to be easy nor to be shoehorned into busy schedules. It required the commitment of a full day of walking in addition to many hours spent canvassing prior to walk day and collecting funds afterward. Yet it was deeply compelling to a generation of young Canadians coming of age in the late 1960s.

JOAN LATCHFORD

JOAN LATCHFORD

Water is served to thirsty walkers in Vancouver on May 3, 1969.

Charitable work with an international focus had long been a feature of Canadian youth organizations. Beginning in World War I and continuing through the Second World War, religiously affiliated youth groups and non-denominational organizations such as 4-H, Girl Guides and Boy Scouts, Canadian Girls in Training, Junior Red Cross, and YM/YWCA proliferated.

Schools also got involved. In the postwar period students were mobilized to raise funds for various foreign causes. For instance, in 1955, the first UNICEF Halloween drive took place in Canada, with costumed children going door to door with collection boxes around their necks.

The Miles for Millions walkathon marked a consolidation, expansion, and updating of earlier fundraising practices. The organizers used language and symbols that spoke to the rising generation, calling on them to use their "sole power" and declaring the walk a "rebellion against poverty around the world." The slogans were often very earnest: "You walked — that others may live" and "Feet against Famine."

The central message connected young Canadians' actions to those of youth around the world. In Sweden, for example, youth had effectively pressured their government to set aside one per cent of the country's wealth for international development. In an era in which we were reminded daily about our "global village" existence, the Miles for Millions walkathon became an important mechanism for consciousness-raising and activism around international crises.

Press coverage of the Miles for Millions walks across the country emphasized their youthful character, with newspapers reporting that young people "marched, limped, and sang by twos, fives, and twenties." Oxfam Canada claimed that up to eighty percent of participants in the early years were high school students. The walkathon appears to have drawn boys and girls equally and to have represented the cultural and racial communities in which it was held. Working-class and very privileged students walked side by side.

The walkathon was not easy. Nicknamed "Band-Aid and bunion day," its short-lived newspaper was aptly called *The Blister*. The *Globe and Mail* report on the 1968 walk described young people looking "like thousands of wartime refugees … as they trudged mile after mile, grim determination and the hint of pain cast on their

faces." Reporting on the 1972 walk, the newspaper told of how a "pale, slim" fifteen-year-old girl walked from 7 a.m. to 6 p.m. to finish the forty-four-kilometre march in Toronto. Her father was seen wheelchairing her in tears from the final checkpoint at city hall. Two girls collapsed.

A year earlier, a parent whose eleven-year-old daughter walked from morning until midnight described the frightening scene at Toronto city hall: "Parents carrying their children ... children and teenagers collapsed everywhere ... children lying on stretchers."

Why did this endurance test have such appeal? The answer is complex. One factor was that organizers effectively used the schools to generate knowledge about and empathy for victims of world hunger. Sponsor sheets were distributed in classrooms. Students likely felt considerable pressure to conform, to join a good cause. There was also the added incentive of ribbons and certificates for those who finished the walk.

In the lead up to walk day, schools received Oxfam educational kits consisting of film strips, posters, simulation games, and the like to raise awareness about Third World need.

These materials juxtaposed Canadian children's plenty with the needs of the world's "hungry half." Images of suffering children with distended bellies, skeletal frames, and pleading eyes adorned classrooms across the country.

These profound images simplified global issues into a basic dichotomy: The developing world child represented the Third World's need and the Canadian child symbolized the able-bodied global helpmate. This led some Canadian youth to critique the wastefulness of the developed world. During the 1968 walk, a banner carried by young milers in Calgary depicted Canada as a hot-dog-eating child and Biafra as a starving waif.

The ubiquitous images of starving Third World children undoubtedly stimulated emotions ranging from empathy to guilt, but they also helped to engender a consciousness among Canadian youth of their own ability to help.

Eleven-year-old Katherine Huntley wrote in a 1971 letter to the editor of the *Globe and Mail* that kids went on the walk because they wanted to and said "everybody felt good because they knew they were walking for people who can't."

They didn't need to know about the complexities of world food systems and of war and famine in far-off places; they were told that if they committed to a heroic feat of their own they could do something to stop the suffering. Walking all day seemed to Canadian youth a straightforward expression of empathy and activism.

It's worth remembering that for much of the 1950s and 1960s, street demonstrations featuring youth were not always welcome. Young people were under heavy scrutiny. Many adults saw them as either mindless protestors or apathetic students concerned only with money and consumption.

The successful fundraising efforts made on walk day countered such prejudice. The Miles For Millions promotional material urged young people to show adults what they were made of: "It's a chance to show adults that teenagers aren't lazy or irresponsible, and a personal chance to prove that to oneself."

It was in fact difficult to criticize young people who were marching on behalf of humanity. Following walk days the media touted teenagers as heroes.

From the *Globe* in May of 1969: "They were skinny and fat, tall and short. They wore long hair and crewcuts, outlandish mod clothes and the trim uniforms of private schools. But in their mass display of guts and goodwill the kids showed there is little wrong with their generation."

Globe columnist Richard J. Needham went a little deeper about "the problem of kids today." Spouting the line that teenagers were "softer" than they used to be, he argued that kids don't want to be soft but, unfortunately, "the over-protective homes and schools of an affluent society discourage kids, or actively prevent them, from making tests of their courage, their strength, their initiative, their personal commitment to some cause which excites them."

JOAN LATCHFORD

Above: A St. John Ambulance worker attends to a boy's blistered foot during the 1969 Vancouver march.

Opposite page: A girl walks and reads during the 1968 Calgary event.

JOAN LATCHFORD

Being so young, I didn't walk very far. Yet for me it wasn't about crossing the finish line; it was about doing something out of the ordinary in the name of others.

The enthusiasm for the early Miles for Millions events faded in the latter half of the 1970s as the novelty wore off. The campaign faced competition from other fundraising events — Vancouver alone held a thousand different fundraising walks in 1977. Danceathons, bikeathons, and the like also siphoned away support. By the early 1980s, Miles for Millions was done.

The pennies raised each year did not, in the end, result in the eradication of global hunger and poverty. But, for many of us, the experience opened our eyes to global injustice and convinced us, perhaps naively, that we could change the world with small gestures.

In the late 1960s hope abounded that Canada and international development could right the wrongs of the world. In the words of Lester B. Pearson, the prime minister who led the first Miles for Millions Walk: "If we can get the youth of Canada to stir up opinion, to point out that we have these obligations to our fellowmen [sic] who are not as well off as we, if we do that, then we will have made our contribution to the development of peace and security in the world." Many young people took seriously this calling.

One of them was me. I wasn't yet ten years old when I went on the walk. Even at that age I was troubled by the suffering of far-off children portrayed in walk posters and I was moved by the marvel of joining that great parade of humanity on walk day. I wonder how many of us first learned about global injustice and collective action as school kids on walk day.

Of course, being so young, I didn't walk very far. Yet for me it wasn't about crossing the finish line; it was about doing something out of the ordinary in the name of others.

Tamara Myers is now an associate professor of history at the University of British Columbia.

Women in Kabul line up in October 2010 for distribution of humanitarian aid.

A Women's Rights Battleground

Reformers and traditionalists have long fought over gender equality in Afghanistan. *by Nelle Oosterom*

"Afghanistan may be the only country in the world where in the last century kings and politicians have been undone by struggles relating to women's status."

— Huma Ahmed-Ghosh, women's studies professor at San Diego State University

One of the outcomes of Canada's mission to Afghanistan is that it has made Canadians more conscious of the status of women in that part of the world. Incidents where Afghan girls were attacked for attending school became top stories on Canadian newscasts. And Canadian efforts to elevate the rights and living standards of girls and women in Afghanistan became something to take pride in.

What Canadians may be less aware of is that the struggle to raise the status of women in Afghanistan is not new. It goes back to the nineteenth century.

In 1880, Abdur Rahman Khan, an iron-fisted ruler in many ways, nonetheless abolished the custom of forcing a woman to marry her deceased husband's next of kin, raised the age of marriage, and gave women the rights to divorce and to inherit property.

Rahman Khan might have been influenced by his imposing wife, Bobo Jan, believes Nancy Hatch Dupree, an American expert on Afghan history and culture who has lived in Kabul on and off since the 1960s. Bobo Jan is said to have been the first Afghan queen to appear in European dress without a veil.

"She rode horses and trained her maidservants in military exercises," Dupree wrote in 1986. "She had a keen interest in politics and went on numerous delicate missions to discuss politics between contending parties."

Reforms continued under Rahman Khan's son, Amir Habibullah Khan, who ruled from 1901 to 1919. He opened Afghanistan's first school for girls and put a ceiling on the bride prices that had impoverished many families. He also allowed the return of exiles such as Mahmud Beg Tarzi, an influential intellectual who advocated for women's rights.

All this was too much for Afghanistan's tribal leaders. Habibullah Khan was assassinated in 1919. However, this did not discourage his son, Amanullah Khan, from continuing in his father's modernization footsteps.

CANADIAN PRESS

ACDI-CIDA

Above: Girls attend a government school in Bamyan, Afghanistan, in 2009.

Opposite page, above: One of many female rice farmers in Bali who benefitted from a 1984 CIDA project.

Amanullah Khan married Tarzi's daughter, Soraya, a well-educated and influential woman.

Queen Soraya set a precedent in the Muslim world by appearing next to her husband in public. She also went about without a veil, founded a women's magazine that advocated gender equality, and sent young women abroad for higher education.

"We should all attempt to acquire as much knowledge as possible, in order that we may render our services to society in the manner of the women of early Islam," Queen Soraya said in a speech on the seventh anniversary of Afghan independence in 1926.

Meanwhile, Amanullah Khan campaigned against both the veil and polygamy. His sister, Kobra, formed a woman's organization that fought against injustice.

The breaking point came in 1924 with measures that eliminated the custom of bride price and that allowed women the freedom to choose their own husbands.

Tribal leaders rebelled, compelling Amanullah Khan to close girls schools and bring back the veil. The king and queen were eventually forced into exile in 1929.

For the next few decades women's status went back and forth, with gradual improvement. By the 1940s and '50s, female nurses, doctors, and teachers were not uncommon. By 1964, women could vote and enter politics. This applied mostly to women in major cities; women in rural areas were still bound to a strong tradition that valued female modesty and chastity as part of a family's honour.

When a Soviet-backed Communist regime came to power in 1978, its heavy-handed attempts to enforce reform in rural areas — including compulsory education for girls — sparked widespread rebellion.

The Soviet Union invaded Afghanistan in 1979 to prop up the faltering regime, sparking a ten-year war between mujahedeen guerilla fighters and Soviet troops. The

Opposite page, below: Women learn tailoring at the Afghan Institute of Learning in 2011.

Empowering Afghan women

Many of Canada's efforts in Afghanistan are aimed at helping women become self-reliant.

The repressive Taliban regime that severely restricted women's lives in Afghanistan was toppled in 2001. But gender equality continues to be difficult to ensure, especially in conservative tribal areas. Here are some examples of Canadian programs aimed at assisting Afghan women and their families:

Vocational training: The Vocational Training for Afghan Women Project (VTAWP) is run by Care Canada and World University Service Canada, both NGOs funded by CIDA. Kabul alone has up to fifty thousand widows. Many lack the skills and knowledge necessary to find employment. VTAWP helps women without a source of income, including widows and their adult children, to acquire skills in trades. To date, about two thousand graduates have completed training. The program includes a gender strategy that addresses the marginalization of women in the workforce. Shogufa was a sixth-grade dropout who took care of her siblings after her father died. Her plan after participating in VTAWP was to open a floral shop. "I am very optimistic about what the future holds," she says.

Teacher training: Back in 2000, only 700,000 children attended school, and all of them were boys. Today, six million children are enrolled, and more than a third of them are girls. However, the increase in enrolment has led to a teacher shortage, especially for female teachers. Many teachers lack qualifications. The Afghan Ministry of Education says seventy-three per cent of teachers lack the minimum required qualifications. CIDA is working with NGO partners BRAC Afghanistan and Save the Children to provide teachers in Kandahar province with additional training. The training is run through the Afghan education ministry's education quality improvement program, a CIDA-supported effort that since 2006 has provided in-service training to about 110,000 teachers across Afghanistan.

Support for women farmers: Through the Garden Gate, a CIDA-funded program run by Mennonite Economic Development Associates (MEDA), trains village women to grow vegetables and to acquire business skills to sell their produce. The program has helped gain self-reliance for women who lost homes, male heads-of-households, or land under the Taliban. Among those who have benefitted are Sarvenaz, who supports her mother and younger sister: "Since MEDA came to my village … I have been able to fulfil all my dreams — I built my house, an underground storage facility for village produce, and I have a greenhouse. Now I bought a car!"

withdrawal of the Soviets in 1989 was followed by a bloody civil war.

"For Afghan women, this was the beginning of the worst period," historian Scott Levi writes in the September 2009 issue of *Origins*, a publication of Ohio State University.

"During the Afghan civil war there was little in terms of the rule of law: Men died in large numbers, widows were reduced to begging, rape was commonplace, and suicide among despondent women became ever more frequent."

The Taliban came to power in 1996, institutionalizing and enforcing extremely strict laws that applied everywhere — in formerly cosmopolitan urban centres as well as remote tribal areas.

Women were forbidden to work, to go to school, or to appear in public without a male escort. Women's voices were banned from the radio, and images of women could not be displayed anywhere — not in public, not even in the home.

Educated professional women were shuttered away, sometimes resorting to begging or prostitution to provide for their families.

This was the situation when U.S.-led forces defeated the Taliban in 2001.

Canada's mission there began in 2002. And while stories of combat and casualties dominated the headlines until the military pulled out in 2011, Canada, through the Canadian International Development Agency and non-governmental organizations, continues its work to improve the situation of women in Afghanistan.

CANADIAN PRESS

Microfinance: The Microfinance Investment Support Facility for Afghanistan (MISFA) provides small loans and savings services to impoverished people across Afghanistan. About seventy-five per cent of the recipients are women. The program was launched in June 2003 under the government of Afghanistan's Ministry for Rural Rehabilitation and Development. Since then, Canada has contributed more than $100 million to MISFA. The loans — which average about $500 — are usually invested in small retail businesses, livestock, or agriculture. Among the loan recipients were Nargis and her husband Mohammad, who returned to Afghanistan in 2004 after living as refugees. A microloan got them started on a sewing shop that now employs thirty women.

Sources: Afghanistan.gc.ca; misfa.org.af; meda.org

ACDI-CIDA/PAT MORROW

Exporting equality

Canada is a global trailblazer in promoting gender equality around the world. by Nelle Oosterom

There's an old proverb that goes: Give a man a fish, and you feed him for a day. Teach him to fish, and you will feed him for a lifetime.

The way international development has evolved, the proverb today would be more like: Give a woman a fish, and you feed her for a day. Teach her to fish, and she will feed herself and *her family* for a lifetime.

The recognition that development programs have to reach women and girls if they are going to be effective and sustainable has become a focus of international development. And few countries in the world have done more in the area of gender equality than Canada.

The Canadian International Development Agency (CIDA) and its partnering NGOs started working on gender issues in the 1970s. Since then, CIDA has integrated gender equality into all of its programs.

"Canada has always been about five years ahead of the curve," says Margaret Capelazo, a gender advisor for CARE Canada — one of Canada's largest NGOs and a CIDA partner.

She adds that today many gender specialists are from the counties they are working in — for example Pakistan, Ethiopia, or Somalia. Gender specialists identify factors — such as men's and women's traditional roles within a particular culture, and what keeps them from getting their needs met — in order to analyze how best to deliver aid.

Capelazo cites as an example a CARE program in Kenya that recognizes that female farmers tend to end up with poorer-quality soil than their male counterparts. "So you have to talk about giving men and women different fertilizers for their fields, so that women's fields will yield the same amount as men's fields," she says.

Sometimes men need non-traditional help. When the 2004 Indian Ocean tsunami hit, about two thirds of the 250,000 people who died were women. In some regions, that left large numbers of men — who had never cooked, hauled water, or taken care of children — to fend for themselves.

"So our intervention had to focus on teaching men those things," says Capelazo. "Without gender analysis, we wouldn't have been able to target aid that way, to put the money to best effect."

When it comes to gender equality in developing countries, is progress being made? Capelazo, who has been teaching gender analysis to people in the field for ten years, believes so. She points to strong efforts to politically empower women in countries such as India and Pakistan. In India, for instance, local governments must have thirty-three-per cent representation by women and similar requirements are being debated for national and state governments. "Those kinds of requirements wouldn't have come in ... without gender equality work," she says.

Northern Lights records " Tears Are Not Enough " in Toronto, February 10, 1985.

Rockin' the World

Canadian pop artists establish a legacy of helping out with humanitarian causes abroad.

by Heath McCoy

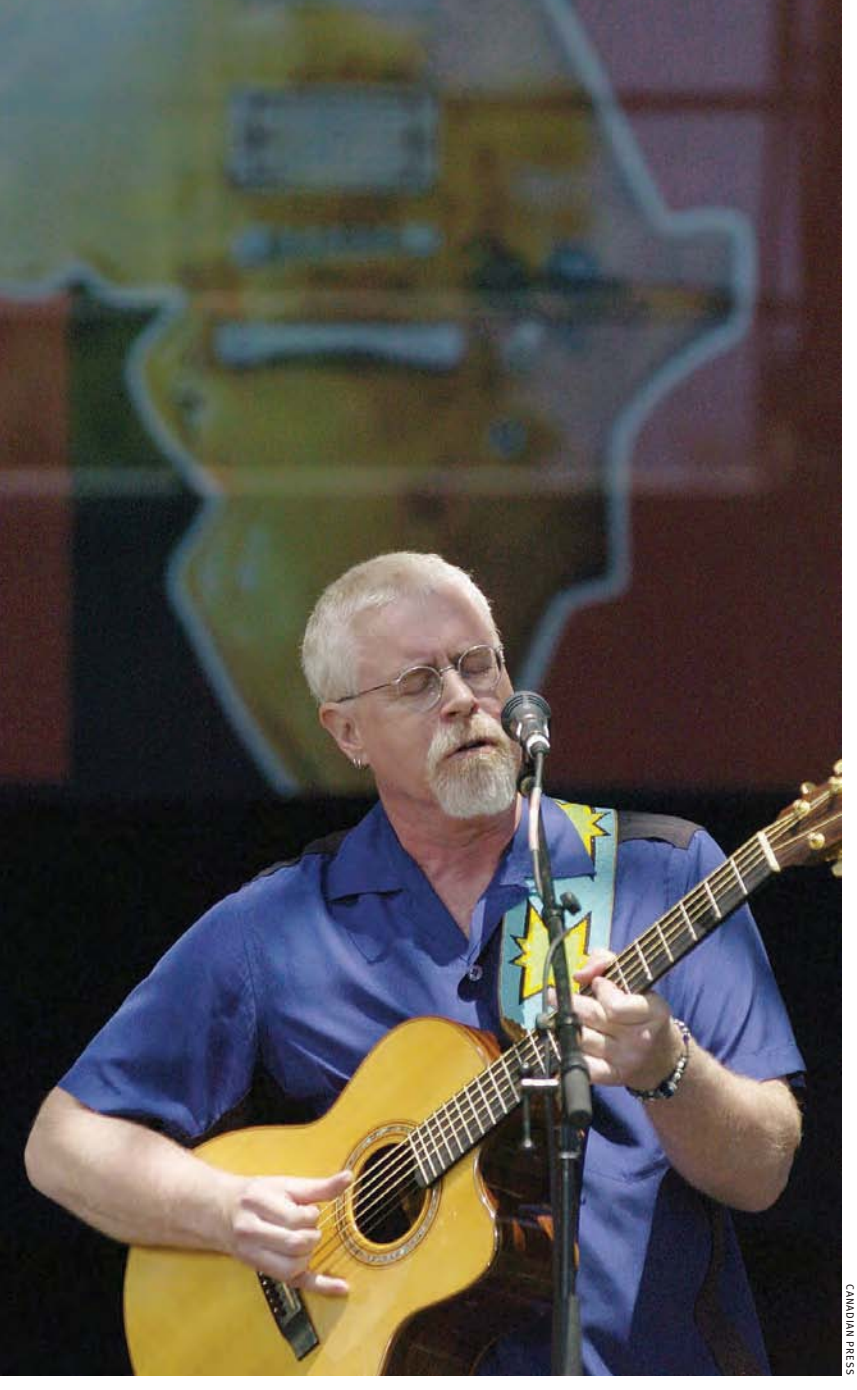
In eight turbulent days and one marathon recording session the impossible was accomplished in a downtown Vancouver recording studio. As Randy Lennox tells it, the act of assembling Young Artists For Haiti in aid of the earthquake-devastated nation was "a race to the finish line."

Lennox — one of the most powerful men in the Canadian music industry — admits there were moments when he was completely overwhelmed. It was a daunting task to pursue Canada's brightest young pop stars as they sped in and out of Vancouver in February 2010 to take part in festivities for the Olympic Winter Games.

There were phone calls, emails, and meetings with more than fifty highly in-demand musicians and their managers — trying first to sell them on the project and then working to coordinate their frantic schedules to get them into the studio to record a rendition of Canadian hip-hop star K'naan's "Wavin' Flag."

But it was a mission the CEO and president of Universal Music Canada felt compelled to take on, aghast as he was by the news coming from the impoverished Caribbean nation in the days leading up to

DIMO SAFARI



CANADIAN PRESS

Bruce Cockburn at the Canadian Live 8 concert in Barrie, Ontario, July 2, 2005. It was one of several concerts held around the world at the same time as the G8 Summit in Scotland.

the Olympic Games. Young Artists For Haiti ended up raising more than $2 million for the crippled country.

"I think Canadian artists surprised themselves at the impact they could make, and the way the needle could move by what they'd done," Lennox says.

Canadian musicians have a history of stepping up to assist developing countries in crisis.

The first of these star-studded efforts came in 1985, when "Tears Are Not Enough" was recorded by a supergroup dubbed Northern Lights, organized by producer David Foster and singer Bryan Adams.

The ensemble included the likes of Neil Young, Joni Mitchell, Gordon Lightfoot, Burton Cummings, Anne Murray, and Bruce Cockburn. The recording represented a watershed moment in the history of Canadian music.

The song, which raised $3.2 million for famine relief projects in Africa, was Canada's contribution to a movement towards international charity efforts in the pop world. The trend to get a large number of performers together to produce a single fundraising song was spearheaded in the United Kingdom by activist rocker Bob Geldof and the all-star British track "Do They Know It's Christmas?" Pop stars in the United States followed up with the single "We Are the World." While the latter song was being recorded, its producer Quincy Jones asked Canadian producer David Foster to deliver a Canadian song that could be included on the accompanying album.

As with Young Artists For Haiti, there was a crushingly tight deadline in which to deliver "Tears Are Not Enough" and key contributors who couldn't make it to the session were tracked down with purposeful intent. On "Wavin' Flag," hip-hop star Drake made his contribution from a studio in Miami. For "Tears Are Not Enough," associate producer Jim Vallance recorded Cockburn's part in a studio in Hamburg, Germany.

Philanthropy on such an international level was not always so prevalent in the Canadian music scene. When Cockburn made his first trips into Central and South America in the early 1980s on behalf of Oxfam, he often felt like the lone musician in the field.

"For awhile I felt like [charities] were calling me up for everything, and I thought: Can't they find someone else? Am I the only guy here?" says Cockburn with a laugh. "But that didn't last too long, because other artists — maybe because they were seeing what I was doing, or because they were going through the same changes that I was — got involved in all sorts of cause-related things."

Few artists could match the sheer magnitude of Cockburn's efforts. Made an Officer of the Order of Canada in 2002 for his humanitarian work, Cockburn, age sixty-six, has taken up the fight against poverty, war, and social injustice around the world. Many consider him to be Canada's pioneering musician in this regard.

"He's the original," says Samantha Nutt, the co-founder of War Child Canada. "He really sets the standard for everybody that has followed."

Cockburn has worked in such countries as Cambodia, Vietnam, Mozambique, Afghanistan, and Iraq. Along the way he has allied himself with more charitable organizations than he can easily recall. One of the achievements he's proudest of is his involvement with the International Campaign To Ban Landmines, which resulted in a treaty banning the devices that was signed by 156 countries around the world.

"[Artists] have the capacity to make social involvement, for lack of a better word, hip," says Cockburn. "They make it seem like a cool thing to

get involved in, and that carries a lot of weight for people."

Of course, that "hip" factor is often used against artists who take on philanthropic causes, with their detractors accusing them of jumping on the activist bandwagon because it's trendy.

"Those are cheap shots," says Nutt, a physician who was made a Member of the Order of Canada in 2011 for her work to help young people in conflict zones. "There's a lot of cynicism about participating in charities ... and I think that's a shame. Whatever their motivations are, whether they're doing it because other artists are doing it, or for career reasons, they're still doing a good thing. I think that's commendable."

Nutt co-founded War Child Canada with fellow physician Eric Hoskins in 1999. Recognized for its work in rebuilding communities in war-torn countries, War Child credits its success to the artists that have championed it. "We could never have launched in Canada had it not been for the support of some of Canada's biggest musicians," says Nutt.

A benefit concert in Winnipeg in 2000 that featured the Tragically Hip first put War Child Canada on the map. The event attracted 80,000 fans and raised over $500,000.

War Child has taken the innovative approach of sending artists into troubled areas, capturing their missions for TV documentaries. This has sometimes put pop stars in scary situations. For instance, in May 2004 members of the pop punk band Sum 41 got caught in the crossfire of a conflict in the Democratic Republic of Congo.

WAR CHILD CANADA

WAR CHILD CANADA

Above: Members of Sum 41 in the Democratic Republic of Congo in May 2004.

Left: Chantal Kreviazuk speaks with schoolgirls in Iraq in 2001.

'That's when I really thought, man this is over. This is how we're going to die.'

Nutt and the band members hid in the basement of a hotel as mortars landed close by, causing the ceiling to crumble ominously. "That's when I really thought, man this is over. This is how we're going to die," band member Deryck Whibley says in the video.

The cameras kept rolling, recording jerky, out-of-focus images as the band and documentary crew rushed out of the building and into the safety of armoured personnel carriers.

In another War Child endeavour, Raine Maida, the front man for Our Lady Peace, and his wife, singer Chantal Kreviazuk, travelled to Iraq in 2001 to help with the documentary *Musicians in the War Zone*. Since then, they have become two of the organization's more consistent supporters, raising more than a million dollars for the cause.

"Basically, when we wake up in the morning there's always something to do for War Child," says Maida, who is still shaken by a War Child trip he made to the Darfur region of Sudan in 2004, where he saw first-hand the effects of genocide. He met with children who had seen their mothers raped and their fathers gunned down.

"I almost fell to the ground, it was so heavy," Maida says. "I almost got hives from it, it was so intense.

That sticks with me. It gets in your pores. There was no way to wash that off when I got home."

Other Canadian artists have established their own international charities. The Bryan Adams Foundation came about in response to the 2004 tsunami that devastated southern Asia. And Montreal band Arcade Fire co-founded the recently formed KANPE, which supports the reconstruction of Haiti. The band offered up to $1 million of their own money to match donations from their fans.

CANADIAN PRESS

Performers at the Live Aid concert in London on July 13, 1985. The event was held simultaneously in Philadelphia to raise money for famine relief in Ethiopia.

The era of Live Aid and Amnesty International concerts taught producer Andy Lennox that artists were often willing to focus on humanitarian missions — and had lot of influence on the public.

The aftermath of Haiti's 7.0-magnitude quake on January 12, 2010, left many Canadians reeling. A month after the disaster, as Canadians were about to celebrate the Vancouver Olympics, the situation seemed to worsen. Relief efforts were apparently being misappropriated and there was widespread looting and violence.

Lennox realized that with so many Canadian pop stars in the city for the Olympics, the timing was right to do something.

The first to say yes was K'naan, the Somali-Canadian rapper whose song "Wavin Flag" was originally inspired by the turmoil in his homeland. The tune's uplifting message of hope in the face of hopelessness needed only to be tweaked lyrically to apply to Haiti.

Next, Lennox called Canadian producer Bob Ezrin, famed for his work with the likes of Peter Gabriel, Pink Floyd, and Alice Cooper. Ezrin was eager to help, although he scoffed as Lennox rattled off the big names he was gunning for: Justin Bieber, Nelly Furtado, Avril Lavigne, Drake — in short, some of the biggest pop artists on the planet.

Working against the time constraints of the Olympics, they had roughly a week, Lennox told Ezrin. "Bob broke out laughing," Lennox recalls. "He said: 'You're not going to get those guys in a week!'"

But Lennox, who rose up in the business during the 1980s, knew it could be done. The era of Live Aid and Amnesty International concerts taught him that artists were often willing to focus on humanitarian missions — and had lot of influence on the public when they did so.

Getting the musicians together was chaotic, though. "I still didn't have as many as ten big artists the night before [the recording]," Lennox says. But on February 18, they arrived at Vancouver's Warehouse Studio. Lavigne, Furtado, Sam Roberts, Metric's Emily Haines, City and Colour, and Broken Social Scene were among the stars.

Once the recording session began, the spirit was infectious, said Lennox. "I overheard one major artist phoning another artist who was not coming and saying, 'You've got to get over here. This is special. It's the real deal.'"

They ended up with fifty-seven performers. Released March 12, 2010, the composition immediately shot to the top of the charts.

Like the song "Tears Are Not Enough" of a generation earlier, "Wavin' Flag" demonstrated the power a popular song can have when it comes to moving people to help others.

"It was everything we could ask for [in terms of] awareness created and money raised," says Lennox.

"It was a great moment for all of us, and I'm humbled by it."

Heath McCoy is an entertainment writer for the *Calgary Herald* and PostMedia News.

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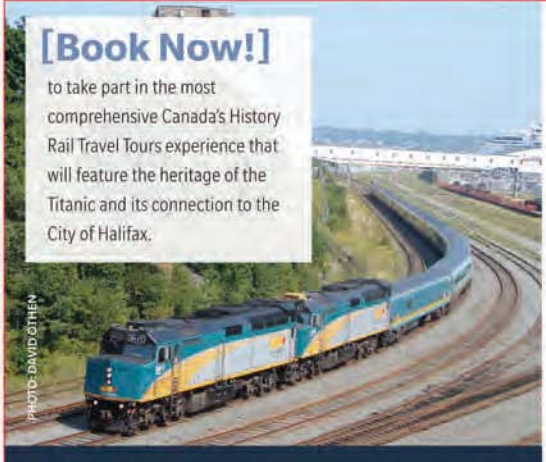

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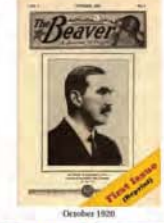

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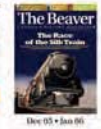

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Caption

Canada's Friendly Face

The spirit of CIDA was forged in the heady days of the 1960s, when public support for international development was strong. *by Judith Ritter*

The year 1968 altered Canada's political and social landscape forever. Pierre Elliott Trudeau became prime minister and, under his leadership, Parliament permitted no-fault divorce, began creating a national system of medicare, and launched the Canadian International Development Agency — CIDA.

From its gestation as the External Aid Office in 1960 under the Diefenbaker government to its birth as a full-fledged development agency in 1968, CIDA was the face of Canadian development. This new incarnation of Canada's commitment to the world's poorest was a response to changes on the world stage — the people at the bottom were finding their voice.

The change can be tracked back to 1955, when the first major conference of African and Asian states was held in Bandung, Indonesia. Of the twenty-nine countries that participated, some were struggling for liberation from colonialism; others had recently become independent and were desperately poor. Altogether, they represented 1.5 billion people — more than half the world's population at the time. The less privileged half of the planet was speaking up. Canada — itself building an identity outside the Commonwealth — was listening.

The idea of wealthy nations helping poor nations was hardly new. Earlier efforts, however, had had a distinctly colonial feel. In a demonstration of noblesse oblige, wealthy countries extended a helping hand to the so-called "backward" nations.

CIDA would do something entirely different.

Canada had no history as a colonizer. In fact, it had a reputation as an honest broker, which was illustrated by eventual Prime Minister Lester Pearson winning the 1957 Nobel Peace Prize for defusing the Suez Crisis and "saving the world," as the Nobel selection committee put it.

The spirit of CIDA was the spirit of Canada at its centennial, a country with a collaborative style, with Aboriginal peoples, and with immigrants from all parts of the globe. CIDA was driven by a very real desire for cross-cultural understanding.

One might say CIDA was a child of the sixties, but, in the simplest terms, it was a national expression of neighbourliness, something Canadians have always been good at. Public support for CIDA was strong. Not only were Canadians proud of their government's efforts to help poverty-stricken people across the globe, but individuals and small organizations wanted to help, too. As one official put it, "There was, at the time, a certain headiness in being Canadian."

From its earliest days, CIDA worked with volunteer agencies such as Canadian University Services Overseas (CUSO) and Canada World Youth (CWY). Volunteer agencies — along with a host of non-profit, non-governmental organizations (NGOs) — have since worked in powerful collaborations with CIDA to make sure Canadians can donate not only money, but also their time and expertise.

East Africa had long been the Commonwealth's traditional area of assistance. But in creating CIDA, Canada asserted its own bilingual, bicultural identity by reaching out to assist the francophone countries of West Africa and then North Africa. Under the leadership of founding director Maurice Strong — a businessman who started in the Alberta oil patch and went on to become CEO of Petro-Canada — CIDA-funded businesses carried out large technical-assistance projects requiring major construction. These included dams, power stations, roads, railroads, and airports — infrastructure projects that were to pave the way for economic growth.

While this burst of ambitious project-building produced laudable results, there were also some notable failures. It soon became clear that applying Western models of progress didn't always work. For instance, in the mid-1970s, Canada built a huge, automated bakery in Dar Es Salaam, Tanzania, and then set up large-scale wheat farms to supply it. There were many problems associated with doing this in a sorghum-based food culture with a long dry season not well suited to wheat. The project has since been cited as example of inappropriate aid.

CUSO

Opposite page: Egyptian girls attend school in 1985. This image, which won a World Press Photo Award, was shot by David Barbour while on assignment for CIDA.

Inset: CUSO volunteers beam with enthusiasm prior to departing for the Caribbean in 1961. CIDA has a long history of working with NGOs, including CUSO.

CIDA was quick to learn that the one-size-fits-all approach to development clearly needed rethinking. Under its forward-looking president, Paul Gérin-Lajoie, there was a willingness to take a new look at the way aid was handled.

Before Gérin-Lajoie emerged on the national scene to serve as the head of CIDA from 1970 to 1977, he had been Quebec's minister of education. He successfully modernized that province's archaic school system and proved to be one of Canada's most innovative educators. Gérin-Lajoie was passionate about education for the poor, and CIDA's projects soon reflected this. Throughout the 1970s, countless African children benefited from CIDA-sponsored programs that built schools and trained teachers, especially at the primary level.

Of course, the agency in the 1970s was about more than education. It was about increasing food supplies, protecting clean water, supporting women, and relieving debt. In 1974, the agency responded to its first African drought with short-term emergency aid as well as a long-term food security program in Sahel countries. In 1976, becoming more aware of the central role women play in lifting their families out

ACDI-CIDA/DAVID BARBOUR

CIDA/DILIP MEHTA

Above: Foresters in St. Lucia receive advice on growing seedlings from a CIDA forestry specialist in 1984.

Below: Canadian food aid is delivered to famine-stricken Ethiopia circa 1988.

of poverty, CIDA lent its support to the United Nations Decade for Women and provided the funds with which Norma Walmsley and Suzanne Johnson-Harvor created MATCH International, the world's first non-governmental development organization run by and for women. It was the beginning of a three-decade partnership that aimed to increase women's inclusion and to achieve full participation in their societies.

Debt relief proved challenging. In 1977, the Canadian government stepped in to help twelve developing countries suffering from crushing international debt in the wake of the 1973 oil crisis. Outstanding loans were converted to grants, and, while the measure was welcome, it wasn't quite enough. The idealism of the 1960s and early 1970s was challenged by hard realities. CIDA continued to innovate and evolve — with Margaret Catley-Carlson now leading the way.

Catley-Carlson joined CIDA as a vice-president in 1978 and served as its president from 1983 to 1989. She called it her "favourite job, bar none!" Her greatest passion was access to clean water, but she also launched programs to address the problems of denuded landscapes, global health, overpopulation, and "underused human capital" (i.e., women).

In 1984, CIDA published its Women in Development policy. The agency in fact pioneered the promotion of gender equality worldwide. Other countries came to look at CIDA as a model, even sending representatives for training, as did New Zealand and South Korea only recently.

As CIDA built a sound foundation for addressing women's issues, other challenges emerged. In 1984, during the height of the Ethiopian drought, stark images of dying children flashed across television screens, spurring huge numbers of Canadians to give generously. According to David R. Morrison of the North-South Institute, Canada and its NGOs provided food aid in amounts greater than any other Western donor. The spirit of that 1984 CIDA-NGO collaboration still exists today in Partnership Africa Canada, an NGO that has supported hundreds of projects in sub-Saharan Africa.

In the early 1990s, the Canadian government's program to reduce its national deficit resulted in cuts to the international development budget. That prompted a simplification of procedures and a drive to improve results, even as new issues were drawing CIDA's attention.

In Europe, the collapse of the Soviet Union led to a new mandate for CIDA — promoting democratization and economic growth in former Soviet Bloc countries. Then, with dozens of wars breaking out within and between nations in the wake of the instability that followed the ending of the Cold War, CIDA also created programs to build peace, promote human rights, and reconstruct destroyed communities.

But rebuilding communities couldn't happen until former battlefields were cleared of land mines. Anti-personnel mines became a huge issue in the 1990s, with millions of people being killed or maimed every year as they worked their fields or walked near their homes. Through the Canadian Landmine Fund, set up in 1997, CIDA and its partner organizations supported projects to do the dangerous work of removing

ACDI-CIDA/DAVID BARBOUR

land mines.

Land-mine clearing is a huge undertaking that continues today. In one country alone — Cambodia — CIDA recently committed $10 million over five years (2011–2016) to the UN Development Program to support mine-clearing activities.

Meanwhile, there were growing concerns about the state of the world's environment. The United Nations Conference on Environment and Development — known as the Earth Summit — convened in Rio de Janeiro in 1992. Chairing the conference was former CIDA director Maurice Strong. It was a transformative event for the more than one hundred heads of state who attended and for the millions of people around the world who heard the summit's message: Only united and swift action on the part of all countries would solve our environmental problems. Issues that needed urgent attention included population growth, water scarcity, deforestation, climate change, energy needs, and species destruction.

CIDA responded by adopting its Policy for Environmental Sustainability. The policy promises that environmental considerations will cut across all of the agency's decision-making and all of its policy, program, and project activities.

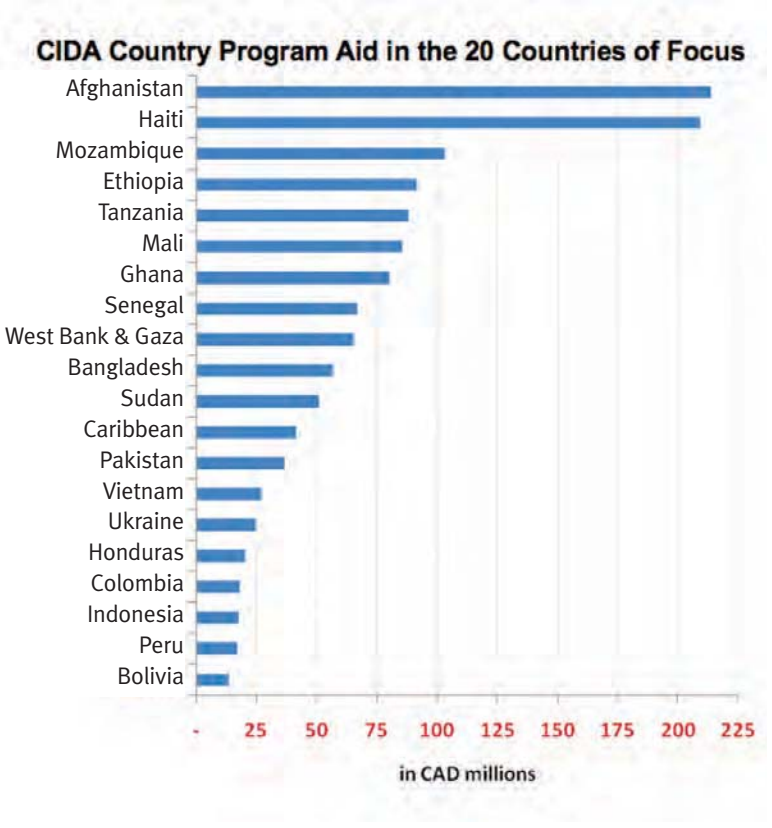
The terrorist attacks of September 11, 2001, profoundly affected Canada's foreign aid policies. It's now understood that threats to the world's stability could come from the same fragile states that need the most assistance. This new awareness led to what is called Canada's 3-D approach, a trifecta of defence, diplomacy, and development. Along with that came a new mandate for CIDA: to collaborate closely with other government departments to achieve Canada's humanitarian objectives and create stability.

CIDA's new role can be seen in Afghanistan. Working as part of a UN-led multinational effort, CIDA disbursed over $1.7 billion in Canadian aid over ten years. The money went into a wide range of projects, from supporting polio eradication and improving access to education for girls to fostering democracy.

One signature project was the rehabilitation of Afghanistan's second-largest dam. Clogged with silt and crumbling from neglect, the Dahla Dam became a major restoration project. Now, after four years of work with Canadian Forces assistance and $50 million from CIDA, Kandaharis who live along the Arghandab irrigation system have access to a secure water supply.

A big part of getting aid right is getting the recipients involved in decision-making. The 2005 Paris Declaration on Aid Effectiveness addressed this issue, committing donor countries and development organizations to the principle that aid recipients should determine their own needs. CIDA had a powerful role in developing the declaration and successfully put it into practice in Afghanistan through the National Solidarity Program. That program gave villages the power to decide for themselves what kinds of projects CIDA would fund.

There is always pressure on aid organizations to show quick, even dramatic results. The challenge is to take the long view. Over the past two decades, more work has gone into identifying, tracking, and measuring results. Even modest projects can have enormous implications. For instance, a small university research project CIDA once supported in Vietnam that studied the effects of Agent Orange became the basis for future legal cases, as well as a large-scale campaign — led by CBS News *60 Minutes* — against using Agent Orange ever again.



This 2011 graph illustrates the dollar value of programming aid currently being delivered to CIDA's twenty "countries of focus."

With more than four decades behind it, CIDA has gained a wealth of knowledge and experience. It's no longer the young, idealistic maverick it was in the 1960s. It's a seasoned aid-provider whose mantra is efficiency, focus, and accountability.

The breadth and depth of its programs are profound. While working with many partners around the world on aid issues, the agency continues to be a uniquely Canadian voice at international conferences. And it is respected globally for its ability to offer neutral advice.

CIDA is not without its critics. Recent tight budgets, a reorganization of priorities, and a new and more intensive system of funding have left some NGOs and non-profits confused and others critical. Others chalk up the problems to "growing pains." For its part, the agency hopes the new process will bring about "transparency, timeliness, and predictability." In short, it should help taxpayers get more bang for their buck.

From its long experience, CIDA knows development is a package deal. The goal for any of the countries it assists is sustainable economic growth in a democracy that protects human rights, promotes gender equality, and protects the environment. Ultimately, that helps create a secure, equitable, and healthier world for everyone.

Judith Ritter is a freelance writer. This article was written with the assistance of the Canadian International Development Agency (CIDA).

Canada Cares

Aid groups can have a big impact abroad. These four are among the many making a difference.

COURTESY CANADIAN RED CROSS

Canadian Red Cross

The Canadian Red Cross is one of Canada's oldest international aid organizations. Its origins go back to 1862, when Swiss humanitarian Henry Dunant published *Un Souvenir de Solférin*, in which he described the suffering he witnessed on an Italian battlefield. Dunant called for the formation of volunteer relief societies to give aid to the wounded in wartime. A year later, the Geneva Society for Public Welfare formed a committee to put his plan into action.

On August 24, 1864, twelve nations signed the Geneva Convention, which gave aid workers neutrality in time of war. These workers would be identified by a symbol — a red cross on a field of white.

In Canada, one of the first times the red cross symbol was used was during the Northwest Rebellion of 1885. Dr. George Sterling Ryerson needed something to distinguish horse-drawn wagons transporting the wounded from ordinary wagons, so he gathered two strips of red material and sewed them onto a piece of white cotton. Ryerson founded the Canadian branch of the British Red Cross in 1886.

The Red Cross became a Canadian society through an act of Parliament in 1909. A few years later, the First World War broke out, and across Canada thousands of Red Cross volunteers knitted socks and sweaters and sewed bandages and bed linens for soldiers and civilians overseas. They also raised money for supplies and to establish hospitals.

The Red Cross mobilized again during the Second World War. Almost three million Canadians were active Red Cross members by the end of the conflict. Today, the Canadian Red Cross responds to wars and natural disasters worldwide. It provides support to more than forty countries and directly manages projects in more than fifteen countries.

Sources: redcross.ca, nobelprize.org, veterans.gc.ca

COURTESY WUSC

World University Service of Canada

The roots of the World University Service of Canada (WUSC) go back to the end of the First World War, when an organization called International Student Services (ISS) helped supply students in postwar Europe with books, clothing, and other necessities.

The ISS continued its work in the 1930s, helping Jewish and other refugees fleeing oppression in Germany, Austria, and Czechoslovakia. The first Canadian committee of ISS was formed at the University of Toronto in 1939. ISS changed its name to World University Service in 1950.

Generations of Canadians are familiar with WUSC's international seminars, which began in 1948. Each year during summer break, a number of students went to a developing country, where they collaborated on development projects with students in the host county. The program is now run by Uniterra — a program established jointly by WUSC and the Centre for International Studies and Cooperation.

As the population of refugees grew worldwide, WUSC expanded its work in 1978 to include a student refugee program. Under the program, Canadian students sponsor refugee students to study in Canada.

WUSC launched Students Without Borders in 2005. In

that program, qualified Canadian students spend a semester or more abroad working and studying with a local partner organization. Another program, called Leave for Change, arranges for professionals to use their annual vacation leave to volunteer in a developing country.

Today, more than eighty colleges and university campuses have local WUSC committees, making it the largest network of student groups of its kind in Canada.

Source: wusc.ca

COURTESY USC CANADA

USC Canada

Canadians of the baby boom generation and earlier will remember the urgent appeals for international help broadcast by Lotta Hitschmanova, who in 1945 founded what was originally called the Unitarian Service Committee of Canada.

"Dr. Lotta," as she was known, became the voice of one of Canada's first internationally focused NGOs. At a time when there were far fewer organizations helping people overseas than there are today, her distinctive radio and television broadcasts made 56 Sparks Street, Ottawa — the place to send donations — among the most recognizable addresses in Canada.

Hitschmanova created the organization to provide food, clothing, and other necessities to desperate people in postwar Europe. As a refugee, she herself was deeply familiar with hunger and want. Born in Prague in 1909, she lost her parents in the Holocaust and was forced to flee from country to country. She landed in Montreal in 1942 with only sixty dollars in her pocket.

A trained, multilingual journalist with a Ph.D., Hitschmanova was driven not only to help herself, but to help make the world — as she put it — "a kinder, better place for all." Her skilfully created messages — she was always shown wearing her unique, military-style uniform and cap as she visited countries in need — inspired generations of Canadians to give generously.

"Charity begins at home," Dr. Lotta would say. "And then it goes on to embrace all those who need help."

Over the years, USC Canada, which is no longer affiliated with the Unitarian Church, refocused its efforts from postwar Europe to Africa, Asia, and Latin America.

Today it supports programs, training, and policies that strengthen biodiversity and the rights of women, indigenous people, and small-scale farmers.

Source: usc-canada.org

ACDI-CIDA/DIANE BRIAND

L'Association québécoise des organismes de coopération international

The stated mission of AQOCI is to eradicate poverty and to build a world based on principles of justice, inclusion, equality, and respect for human rights.

AQOCI is an association of Quebec-based international co-operation agencies that includes sixty-five organizations that work for sustainable human development.

Its membership is diverse. Among its agencies, for instance, is Cyclo-Nord-Sud, which collects unused bicycles, along with parts and tools, and ships them to impoverished communities in the global South.

CARE Canada, which was established after World War II and is today one of the world's largest humanitarian and development organizations, is also part of AQOCI.

Alternatives, another member, was formed in 1994 and has run projects in thirty-five countries that are aimed at building social movements to support sustainable societies.

An important group within AQOCI is Comité québécois femmes et développement, which was formed in 1984 to address issues affecting women and international development.

Since 1996, AQOCI has organized international solidarity days in Quebec. In 2011, they were held from November 3 to 13, and featured activities aimed at informing and mobilizing people in Quebec around issues of equitable development. Guest speakers included Aminata Traoré, a former cabinet minister of Mali who is a vocal critic of globalization.

Source: aqoci.qc.ca

— Compiled by Nelle Oosterom

Bright Ideas

Canadian ingenuity has made life easier for people around the world. *by André Pelchat, illustrations by Michel Roleau*

Goldfinger goes bananas

Bananas — the world's fourth most valuable crop, after rice, wheat, and milk — is a food staple in many countries. But its large-scale cultivation on plantations makes it extremely vulnerable to disease. In the 1950s, a fungus wiped out the Gros Michel, the world's most popular eating banana. Fortunately, a fungus-resistant banana called the Cavendish took its place. But it was only a matter of time before the Cavendish, too, became vulnerable to sigatoka and fusarium wilt, threatening banana crops worldwide. Research continued.

In 1994, Canada's International Development Research Centre (IDRC) unveiled the Goldfinger banana. This disease-resistant cultivar was developed in Honduras by the Honduran Foundation for Agricultural Research with support from IDRC. It wasn't easy. The cultivar was the result of a long process that began in 1959 when the United Fruits Company first tried to develop a pest-resistant banana. The initial breakthrough came in 1977, with the development of the FHIA-1 hybrid. However, the taste fell short of the Cavendish, the banana that is commercially available in supermarkets around the world. But Goldfinger's "brother"— the FHIA-18, developed with IDRC support — proved to be tastier.

Since then, farmers have adopted it in Brazil, where black sigatoka had broken out, and Cuba, where farmers can't afford fungicides to protect their bananas against the disease.

High-tech human rights

HURIDOCS is an NGO that provides tools and training to help human rights organizations worldwide use information technologies and documentation methods in the struggle against human rights violations. For their advocacy work to be efficient, the organizations need accurate, up-to-date information about crimes such as covert arrests, torture, and death squad killings.

This information comes via HuriSearch, the first and only Web search engine specializing in human rights. Sponsored by IDRC, HuriSearch operates in seventy-seven languages and allows users to access over ten million Web pages published by some five thousand human rights groups. Because HuriSearch indexes only human rights websites, it retrieves only results that are relevant to human rights. Search results are ranked by relevance, which gives researchers access to valuable information produced by smaller and lesser-known country-specific or theme-specific organizations, as opposed to what they would get if search results were ranked by popularityy through search engines such as Google.

Judith Dueck, a Canadian information specialist and rights advocate who helped develop HuriSearch, says, "It looks at the websites of even very small organizations.... Content from these sites would never be found by a large search engine like Google. But they can be found by ours."

BioSand Filter saves lives

A simple, inexpensive, household water filter developed by a University of Calgary professor has improved the lives of hundreds of thousands of people worldwide. Environmental engineer David Manz developed the BioSand Filter after witnessing the effects of water contamination while working in South Africa in the 1980s.

The technology improves on a centuries-old treatment process known as slow-sand filtration. Contaminated water runs though layers of gravel and sand, filtering out parasites, bacteria, and toxins. Most household BSFs have a capacity to purify between twenty and sixty litres of water an hour. The IDRC was an early partner in developing the technology; it paid for a peer-reviewed study that showed the filters to be highly effective. In Cambodia 100,000 filters are now in operation, and epidemiological studies in that country show a forty-seven-percent drop in diarrheal diseases for households with filters.

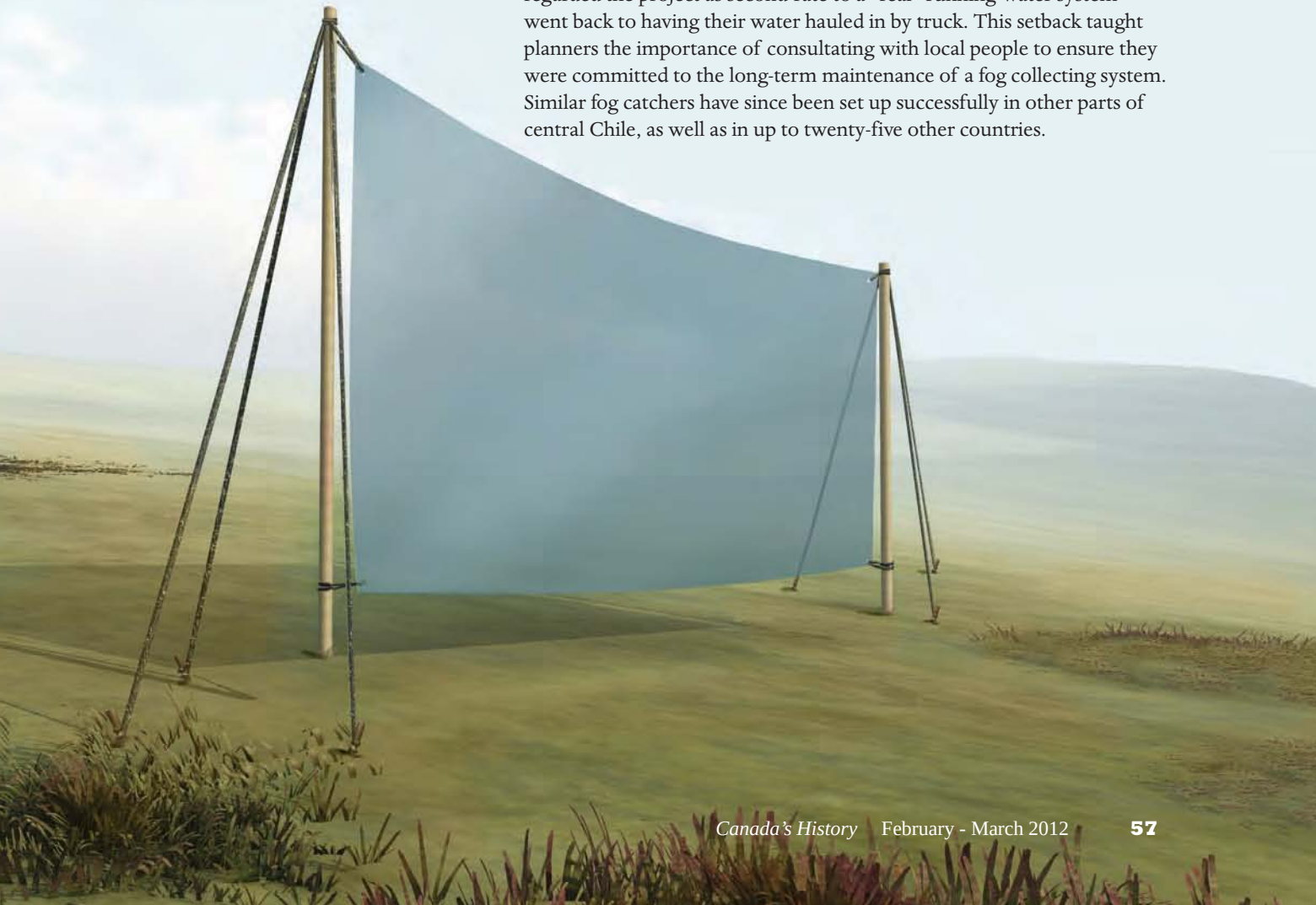
"That's sure to mean drastically lowered infant mortality, higher productivity, and poor families being spared the cost of expensive medicines," says Manz. It's estimated that about two million people die each year from water-borne illnesses.

The lesson of the fog drinkers

In 1987, an experimental contraption appeared on a ridge near Chungungo, a village in arid northern Chile where fog was common but rain rarely fell. The IDRC-sponsored device was a large piece of polypropylene mesh stretched between poles and held up by wires. Underneath was a long trough. It was a fog catcher. Water would condense out of the fog, coalesce into droplets, and then slide down the mesh and into the collecting trough.

The experiment proved successful, and by 1992 dozens more fog catchers had been built and water was being directed to a pipeline connected to a reservoir in Chungungo, seven kilometres away. The collectors produced an average of fifteen thousand litres of water a day for the village's population of three hundred people — enough for drinking, bathing, and irrigating. Gardens appeared, and the new water supply attracted more people to the village, tripling its population. But the array of collectors required maintenance — which had not been adequately planned for — and eventually fell into disrepair.

By 2002, the system had stopped operating and townspeople — who regarded the project as second-rate to a "real" running-water system — went back to having their water hauled in by truck. This setback taught planners the importance of consultating with local people to ensure they were committed to the long-term maintenance of a fog collecting system. Similar fog catchers have since been set up successfully in other parts of central Chile, as well as in up to twenty-five other countries.



Helping Heroes

Canadians who made a difference in the world.

by Joanna Dawson and Beverley Tallon, illustrations by Dushan Milic

They have worked as doctors, teachers, missionaries, and champions of human rights, and they all have been driven by the same desire — to make a positive difference in the world. The number of Canadians who have devoted their lives to helping people abroad is countless. Here is just a small selection:

Dr. Norman Bethune (1890–1939): China's great friend

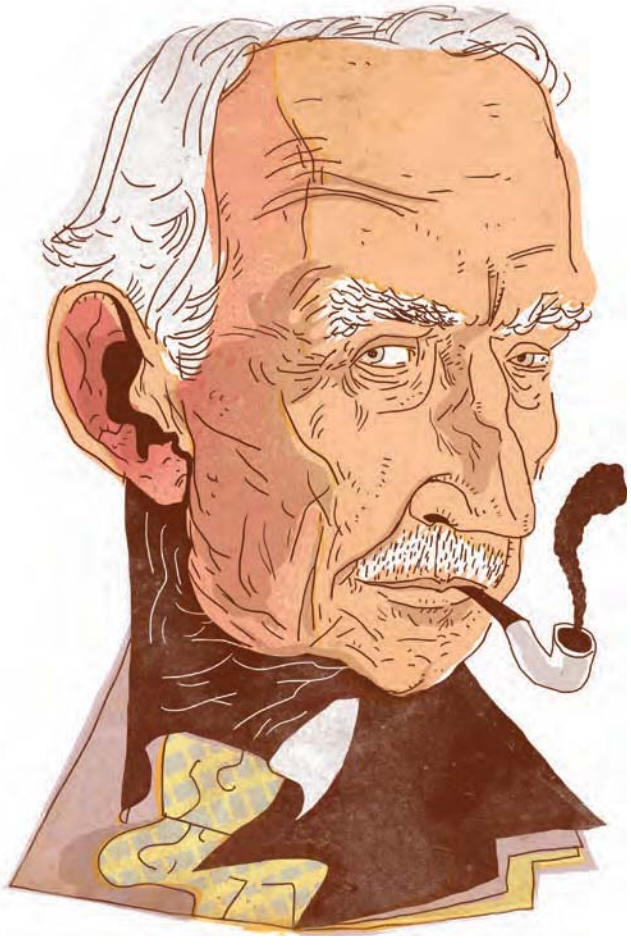
Virtually unknown in Canada during his lifetime, Dr. Norman Bethune continues to be revered in China as an example of selfless humanitarianism.

Born in Gravenhurst, Ontario, in 1890, Bethune seemed destined to spend much of his life on or near a battlefield. He interrupted his medical studies to serve as a stretcher-bearer in France during World War I. Wounded by shrapnel, he returned to Canada and graduated from the University of Toronto's faculty of medicine in 1916. With the war still on, Bethune returned to serve in England as a lieutenant-surgeon with the Royal Navy.

After the war, Bethune practised in Montreal, where he set up a free medical clinic and lobbied for universal health care. But he was restless and passionate by nature and, when the Spanish Civil War broke out in 1936, he left for Madrid, setting up the world's first mobile blood-transfusion clinic.

Bethune is most remembered for the two years he spent in China during the Sino-Japanese War. He fearlessly cared for wounded soldiers and civilians amidst aggressive fighting. He built a portable surgical theatre, which he carried on two mules, and trained civilians in basic medical and surgical practices.

On November 12, 1939, Bethune died from blood poisoning after operating on a wounded soldier. The Chinese greatly mourned his loss. To this day, Chinese schoolchildren learn about "the great Canadian friend of the Chinese people."



John Peters Humphrey (1905–1995): Father of human rights

By the age of eleven, John Peters Humphrey had lost both of his parents to cancer and had had his left arm amputated after a fire. As an adolescent, his disability made him a target for bullies at his boarding school. These difficulties seemed to strengthen his character, however. He went on to become an international human rights pioneer, drafting the Universal Declaration of Human Rights.

After distinguishing himself in private law and as a professor at McGill University, Humphrey was appointed director of the human rights division in the UN Secretariat in 1946. There, he worked closely with Eleanor Roosevelt to draft a bill that would guarantee the basic rights of all people. The final declaration was reached on December 10, 1948, after 187 meetings and 1,400 resolutions. Roosevelt described it as "the Magna Carta of all mankind."

For the next twenty years, Humphrey travelled extensively to ensure systems were in place to protect human rights and to establish them where they were not. He worked tirelessly to advance such causes as freedom of the press, the status of women, and ending racial discrimination.

Humphrey's role in the universal declaration was somewhat obscured and not fully realized until the original draft was discovered many years later. In 1974 he was made an Officer of the Order of Canada and in 1988 he was awarded the United Nations Prize for human rights advocacy.

George Atkins (1917–2009): Founder of Farm Radio

Long before the advent of the Internet, a farmer from Oakville, Ontario, created an international network to spread agricultural knowledge to the world's poorest farmers.

George Atkins, who earned an agriculture degree at Ontario Agricultural College, started a radio and television show in his community that provided advice to local farmers. A few years later, in 1955, he began a twenty-five-year career with the CBC as a farm correspondent.

In 1975, Atkins travelled to Zambia for meetings with the Commonwealth Broadcasters' Association. While there, he saw that farmers in developing countries needed better access to information about practical and inexpensive technology, such as fertilizing with manure or raising oxen.

Atkins launched the Developing Countries Farm Radio Network, which compiles and distributes information to farm broadcasters around the developing world. Based in Ottawa, it began in 1979 with thirty-four broadcasters and twenty-six countries. Now called Farm Radio International, it has grown to three hundred broadcasters in more than thirty-nine African countries.

Dr. Gustave Gingras (1918–1996): Rehabilitation pioneer

His work with injured veterans of World War II launched Dr. Gustave Gingras's career as an international expert in helping disabled people.

Gingras, who had served with the Royal Canadian Army Medical Corps as a neurology intern during the war, was asked by famed neurologist Dr. Wilder Penfield to oversee the rehabilitation of a group of fifty veterans in Montreal who were expected to be invalids for the rest of their lives.

Gingras brought together a team of therapists, social workers, and psychologists and pioneered many rehabilitation techniques. As a result, many of the vets were able to return to their homes and jobs. His success led to more demand for his services, and in 1949 he founded the Rehabilitation Institute of Montreal, which was fully operational by the time a polio epidemic hit in the 1950s.

Other countries soon sought Gingras's help. He went to South America under the auspices of the United Nations to help victims of work-related accidents in the oil industry. In 1959, he went to Morocco to rehabilitate ten thousand people who were suddenly paralyzed from consuming motor oil sold as cooking oil. During the Vietnam War, he set up rehabilitation centres and ran workshops to build prosthetic devices.

At the end of his life, he suffered a neurological disorder but followed his own motto: "Never give up, and focus on remaining abilities rather than on those lost."

Dr. Lucille Teasdale-Corti (1929–1996): War surgeon in Uganda

As a twelve-year-old student at a Montreal school, Lucille Teasdale's direction in life was influenced by the visit of some missionary nuns who had worked in China. Wishing to be like them and to make a difference in the world, Teasdale decided on a career in medicine. When she graduated from the University of Montreal in 1955, she became one of Quebec's first female surgeons.

In 1961, she travelled to Uganda to help Dr. Piero Corti transform a small forty-bed clinic into a hospital. Dr. Teasdale tended to as many as three hundred outpatients each morning and performed surgeries in the afternoon, while Corti, who became her husband, raised money for the Lacor Hospital project.

When civil war broke out in Uganda in 1971, Teasdale-Corti found herself working as a war surgeon, with the hospital often under attack. In the mid-1980s, she contracted AIDS while operating on a soldier. Teasdale-Corti managed to continue working for another eleven years before passing away.

Lacor Hospital is today one of the finest in East Africa, with almost five hundred beds, three satellite clinics, and 300,000 patients annually.

Kathy Knowles (1955–): Extraordinary storyteller

Sometimes, small actions can spark big changes. In 1989, Kathy Knowles and her family moved to Accra, Ghana, when her husband accepted a position with a Canadian gold-mining company. In their new backyard in the West African city, Knowles began a story time for her four children and their friends. Knowles soon became big news in the community, and her backyard story time quickly grew to include over seventy children.

Realizing that the children needed a proper and permanent place to read books, Knowles converted her garage into a makeshift library. Within a short time there was a waiting list for books. Knowles raised some money and, with the help of the community, bought and transformed a shipping container into Osu Library. Knowles accumulated over three thousand books, both from her own collection and donated from friends and family in Canada.

In 1993, Knowles and her family returned to Canada, but not before ensuring Osu Library could keep on running. She set up the Osu Library Fund as a registered charity in Ghana and Canada and trained community members to work in the library.

Today, Knowles continues her work with the Osu Library Fund from her home in Winnipeg. She has helped build seven libraries in Accra and more than two hundred in Africa. Many of her libraries now include adult literacy classes, child nutrition programs, and cultural events.

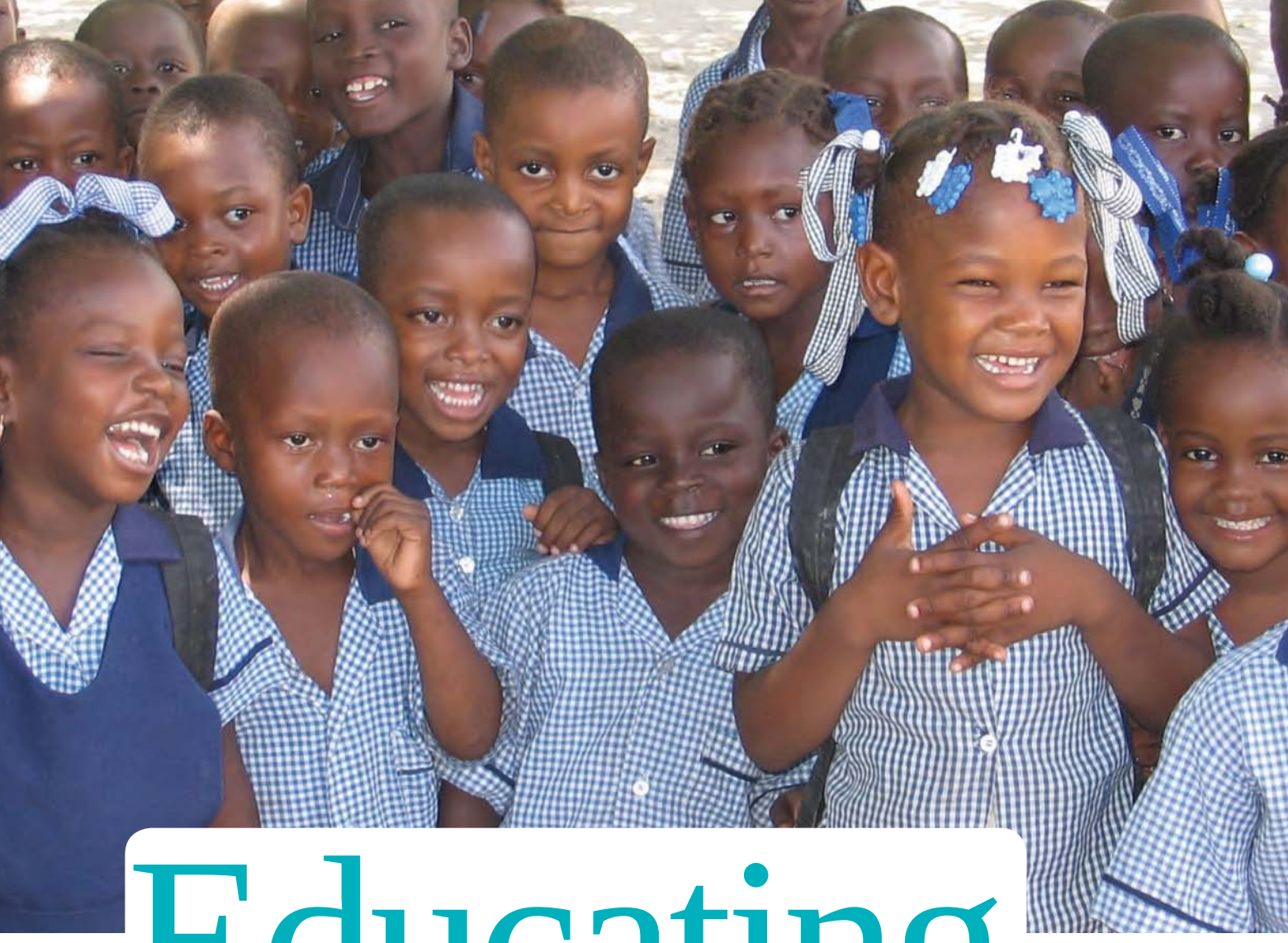
Craig Kielburger (1982–): Children's rights activist

Craig Kielburger is well-known to Canadians for starting the international advocacy group, Free the Children, at the age of twelve. He was motivated to fight against child slavery after reading about a twelve-year-old Pakistani boy who had been sold to a carpet maker at age four. Iqbal Masih escaped when he was ten but was assassinated two years later for speaking up for the rights of thousands of child labourers working in terrible conditions.

Angered about the boy's tragic fate, Kielburger brought the newspaper article to his school. He and his classmates immediately took action; they wrote letters to world leaders, formed petitions, raised money, and increased awareness of child slavery.

Free the Children has since built over 650 schools, established rehabilitation centres to support former child slaves, founded medical clinics, and raised the awareness of millions of people all over the world.

Kielburger continues to work with Free the Children and has since co-founded two other organizations — Leaders Today and Me to We — with his older brother Marc Kielburger. The brothers jointly write a syndicated column and are bestselling authors. Both are also Members of the Order of Canada.



Educating Haiti

An innovative loan program tackles the high costs that keep many Haitian children out of school. *by Andrée Poulin*

When the school year ended last June, Jacklin, a six-year-old boy from the village of Mombin Crochu, in northeast Haiti, told his father: "Daddy, I don't know how you did it, but I went to school every day, and I didn't get sent home like some other kids, when their parents didn't pay their school fees."

Jacklin was able to finish the school year thanks to an innovative initiative by Développement international Desjardins (DID), a Canadian corporation that provides technical support and investment for the community finance sector in more than twenty countries around the world. Under DID's Haiti initiative, the school system works with credit unions to provide loans for school fees. So far, the program has allowed six thousand children to finish school.

DÉVELOPPEMENT INTERNATIONAL DESJARDINS

Students from 233 Haitian schools — including École Charlemagne Péralte (previous page) and École Dumarsais Estimé (shown here), both located in the municipality of Verrettes — are benefitting from a special educational loans program.

There's a saying in Creole: *Timoun se lavni* – children are our future. Education is the key to a promising future, yet education is far from being within everyone's reach in Haiti, where more than 500,000 primary-school-aged children do not go to school. The illiteracy rate in Haiti is nearly fifty percent. That's a lot of *timouns* wandering the streets with nothing to do, children who will become adults who can't read or write.

Part of the problem is that most schools in Haiti are private.

"Haiti is perhaps the only country where private schools make up seventy percent of the education sector. Education thus costs a lot of money, and some parents don't have the means to send their children to school," explains Prophète Fils-Aimé, director general of the caisse populaire (credit union) in Saint-Marc, a coastal town in western Haiti.

According to the Ministry of National Education and Vocational Training, school fees total forty-five to sixty per cent of the annual income of an average family with three school-aged children.

DID counsellor Karina Turgeon says Haitian parents pay an average of $150 a year per child for a uniform, school supplies, and school fees.

"In rural areas, some Haitians earn as little as two dollars a day," said Turgeon. "You can understand that parents make enormous sacrifices to pay for their children's education."

For many families, "back to school" is synonymous with financial worries, and sometimes heart-wrenching decisions, says Jacques Durocher, a retired employee of DID.

"Every September, Haitians scrape together as much money as they can," he said. "Families must tighten their belts or else wait until they have the money to send children to school. Sometimes the wait lasts until December and children start school three months late."

This causes yet another problem. When children are late starting school, they fall far behind in their studies. Many pupils must repeat the same year two or three times. This means that many pupils are at least two years older than the school age set for their grade by the Ministry of Education.

When parents are short of money, schools also suffer. Without funding from school fees, schools cannot hire teachers or procure equipment and supplies. This adversely affects the quality of education.

In 2004, DID sought to remedy this problem by introducing credit for school fees. This original project gives families access to the funds they need to enrol their children in school on time, without having to resort to loan sharks.

Rachel Lemieux, a technical advisor for the project in Haiti, explains that credit unions provide credit for school fees to groups of four to six parents, since grouping families together makes it easier to repay loans. The family groups' solidarity acts as security for the loan.

DÉVELOPPEMENT INTERNATIONAL DESJARDINS

Parents make enormous sacrifices to pay for their children's education.

"Credit for school fees totals an average of $150 per child per school year," says Lemieux. "The loan can be repaid in ten fixed monthly instalments [capital plus interest]. If borrowing families meet the loan conditions and repay on time, they receive a bonus equivalent to five percent of the interest, after the loan has been fully repaid."

Germain Jacques Eddy, a loan officer at the Caisse populaire solidarité des Verrettes, says having credit for school fees gives families breathing room and allows them to deal with other issues while having a

Students of Amour Fraternal school in Deschapelles, Haiti, listen to the day's math lesson.

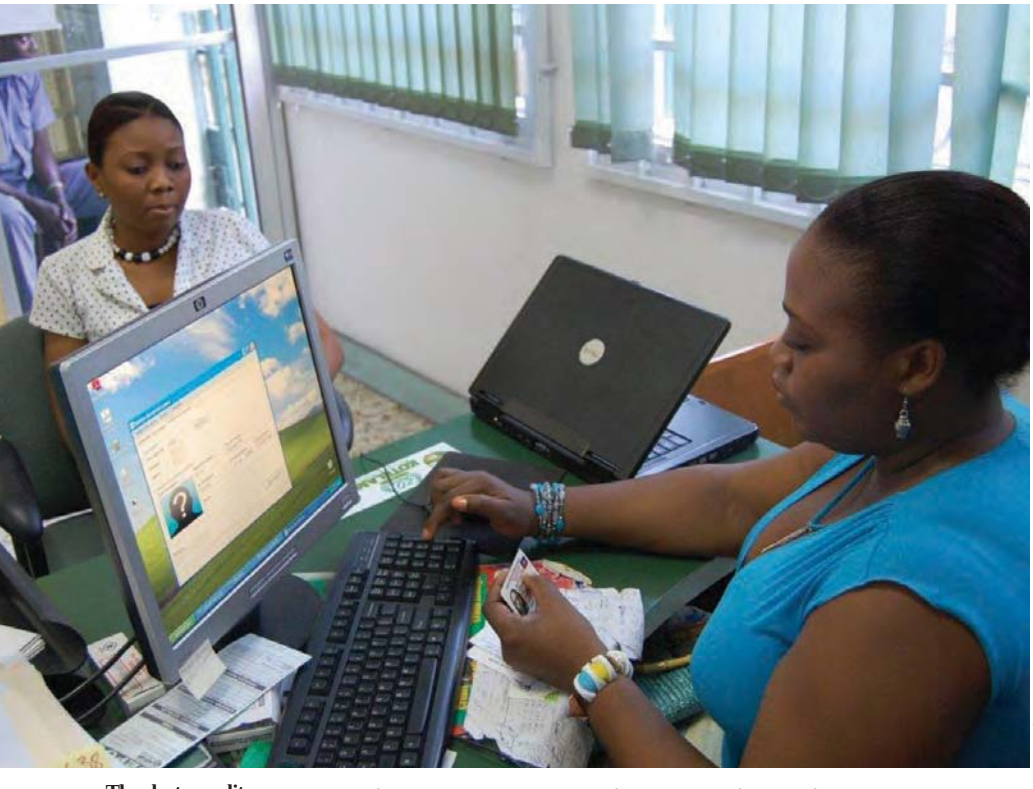
DÉVELOPPEMENT INTERNATIONAL DESJARDINS

more positive outlook on the future.

Durocher says the most innovative aspect of this project is the fact that the financial and education sectors work hand in hand. "It was such an obvious solution, once somebody came up with the idea."

DID tested the new financial product for three years with three credit unions and thirty schools in Artibonite, one of Haiti's ten departments (departments are similar to provinces or states). Hundreds of information sessions were organized to explain the concept to parents. The pilot project was so successful that DID decided to extend the initiative throughout Haiti in 2007. Thanks to the Canadian International Development Agency's (CIDA's) financial support, credit for school fees is now available throughout Haiti via thirty-seven participating credit unions and 233 schools.

The Ministry of Education is now involved through district inspectors who promote the program.



DÉVELOPPEMENT INTERNATIONAL DESJARDINS

Thanks to credit unions, increasing numbers of Haitians have access to basic banking services that most Canadians take for granted.

Credit unions have had an enormous impact on communities, especially in rural areas.

This partnership between credit unions and schools has achieved results beyond all expectations. The first, most obvious success is that credit for schools allows more Haitian children to go to school and to stay in class until the end of the school year. Pupils' grades also improve under the program, and there are fewer dropouts. DID has found that ninety per cent of children with parents who obtain credit for school fees finish their school year and go on to the next grade. That compares to an average of sixty per cent for children in general.

"Better grades are a motivating factor for both children and parents," Turgeon points out.

Another benefit of the program is that it encourages parents to learn about personal finance. More than eighty per cent of parents who take out a loan have never had a bank account. Credit for school fees makes it possible to introduce them to saving and to give them a financial education, says Lemieux.

"When we met with parents in June, we had to explain what a credit union and a credit product were," she said. "At first, parents didn't want to take any risks. Small savers in Haiti had been burned by financial scams in the past. But the project quickly became very popular."

DID has been working for a long time to encourage Haitians to save and to give them access to credit. The organization started supporting credit unions over twenty years ago, at a time when banking services were almost non-existent in Haiti. This shortage forced Haitians to keep their savings hidden under a mattress.

Durocher, who worked to support credit unions in Haiti for more than twenty years, says that before 1987, only five per cent of Haitians had a bank account. Banks were mainly for businesses and charged sizable fees to open an account. There were no regional branches.

"Formerly, if people received two hundred dollars from an uncle in Miami, they had to keep the money at home," said Durocher.

"Farmers who sold their harvest for five hundred dollars had to keep the money at home. People weren't safe from having the money stolen or from family members looking for a handout."

He added: "In an environment like Haiti, it's very hard to say no to such requests from your extended family. When credit unions came on the scene, the first thing people appreciated was finally having a safe place to deposit their savings."

At first, DID took a more charitable approach to supporting credit unions, valuing savings and limiting credit. Since 1995, DID has shifted to an approach that focuses more on financial sustainability.

DÉVELOPPEMENT INTERNATIONAL DESJARDINS

Students of École Paul Pricien, located in Camp Perrin, Haiti. In foreground, from left, are CAPOSAC credit union credit manager Abélard Clerger, DID Haiti Initiative technical advisor Rachel Lemieux, and Patrice Denis, CAPOSAC's general manager.

"We worked very hard to strengthen Haitian credit unions," said Durocher.

"We trained personnel. We required a stricter accounting and auditing system. This new approach worked. Credit unions became more professional. We saw a difference in quality. People were proud of their credit unions."

In a short time, Haitian credit unions experienced remarkable growth. Today, the Fédération des caisses populaires haïtiennes has forty-seven credit unions, twenty-three outlets, and more than 394,000 members. With $900,000 in capital, the federation's security fund made it possible to maintain the credit union network after it was shaken by the earthquake of January 2010.

Since women find themselves in a difficult situation in Haiti, the credit union network has made many efforts to allow women to play an important role. Forty per cent of members and forty-two per cent of employees are women.

Women also hold nineteen per cent of elected leadership positions.

Realizing that sustainable development cannot be achieved in a short time, DID and CIDA made a long-term commitment to Haiti. The Support to Haitian Savings and Credit Co-operatives project started in 2001 and will continue until 2013.

For Durocher, DID's greatest success was to make basic financial services available to Haitians throughout the country.

"Credit unions have had an enormous impact on communities, especially in rural areas," he said.

"Credit is not only easier to obtain, but is also less costly. Today, when a family needs money to send a child to school, or to buy three hens to start a henhouse, it can take out a loan. The creation of credit unions has promoted and secured people's savings. Savings then generate local credit. This grows members' savings at the local level," says Durocher.

With credit, much becomes possible.

"In 2002, the credit union funded the construction of Saint-Marc's largest secondary school," says Durocher. "That's quite a contribution!"

Andrée Poulin is a freelance writer. This article was written with the assistance of the Canadian International Development Agency (CIDA).

A man walks amid the debris of the 2010 earthquake in Haiti.

CORBIS

On a Mission

Canada has a long history of extending aid to this troubled Caribbean country.

by Kate Jaimet

At the Royal Hair Salon in Ottawa, Haitian expatriates gather to get a trim, wire money home, and talk about current events back in Haiti. Since the earthquake in January 2010, there's been a lot on their minds: friends and relatives left homeless, politicians fighting over power, and the rebuilding of their country, including the role of foreign aid.

Yvon Villarceau, an artist who immigrated to Canada from Haiti in 1971, is one of the barbershop's more outspoken patrons. Villarceau spends a lot of time in Haiti, where he owns land, plants trees and medicinal herbs, and recently built a school for twenty young children.

Deeply critical of the role that foreign states, including Canada, have played in his country, he dreams of a better future built by Haitians themselves.

"If all the individual efforts could be put together with a leader who has focus and direction, we could get there," he says. "But other countries have to stop intervening — all of the other countries should get out."

Others, like salon co-owner Irvelt Toussaint, are less extreme in their opinions. "We need the international community, it's true. Their help is important," said Toussaint. "But everyone has to leave their self-interest behind, to bring about real change."

Even Haitians who welcome foreign aid have criticisms about the way aid has been delivered over the past half-century. Development assistance has often gone hand-in-

STEPHEN AUBUCHON

Irvelt Toussaint at his hair salon in Montreal. Toussaint sends money to relatives and friends in Haiti.

hand with political, economic, and even military interference. Historically, the involvement in Haiti by Canada and other donor countries, although often helpful and well-meaning, has also been complicated.

Efforts by Canadians to help the Haitian people go back at least to the early 1940s, when Jean-Louis Collignon, bishop of the Haitian diocese of Les Cayes, travelled to Quebec to recruit missionaries. At the time, the Haitian state did little to educate the country's children. Church-run schools emerged to fill the gap.

Connected to Haiti by a common language and religion, nuns, monks, and priests of several Catholic religious orders in Quebec answered the bishop's call.

"The Canadian brothers arrived in Haiti, they founded schools, they recruited people. There were young Haitians interested in this vocation, to teach, and the brothers also founded normal schools to prepare these monks and others as well, other young lay people, to become teachers," said Jean-Paul Labrecque, a member of the Order of the Brothers of the Sacred Heart, based in Victoriaville, Quebec.

Missionaries represented the beginning of developent aid and the beginning of personal links between Canada and Haiti — a link that would grow larger and stronger over the coming decades.

Tensions between church and state arose after François Duvalier came to power in 1957. With a rallying cry of black power, Duvalier tried to set the people of Haiti against the "foreign" Roman Catholic church. Because men of the church were held in high regard by the devout Haitian people, they usually escaped government persecution — as long as they kept their heads down, said Labrecque.

But those who were outspoken faced punishment. In 1964, Duvalier expelled the entire Jesuit order from the country.

Although Duvalier wasn't as hostile towards Protestant missionaries, they too faced difficulties as the regime became more oppressive.

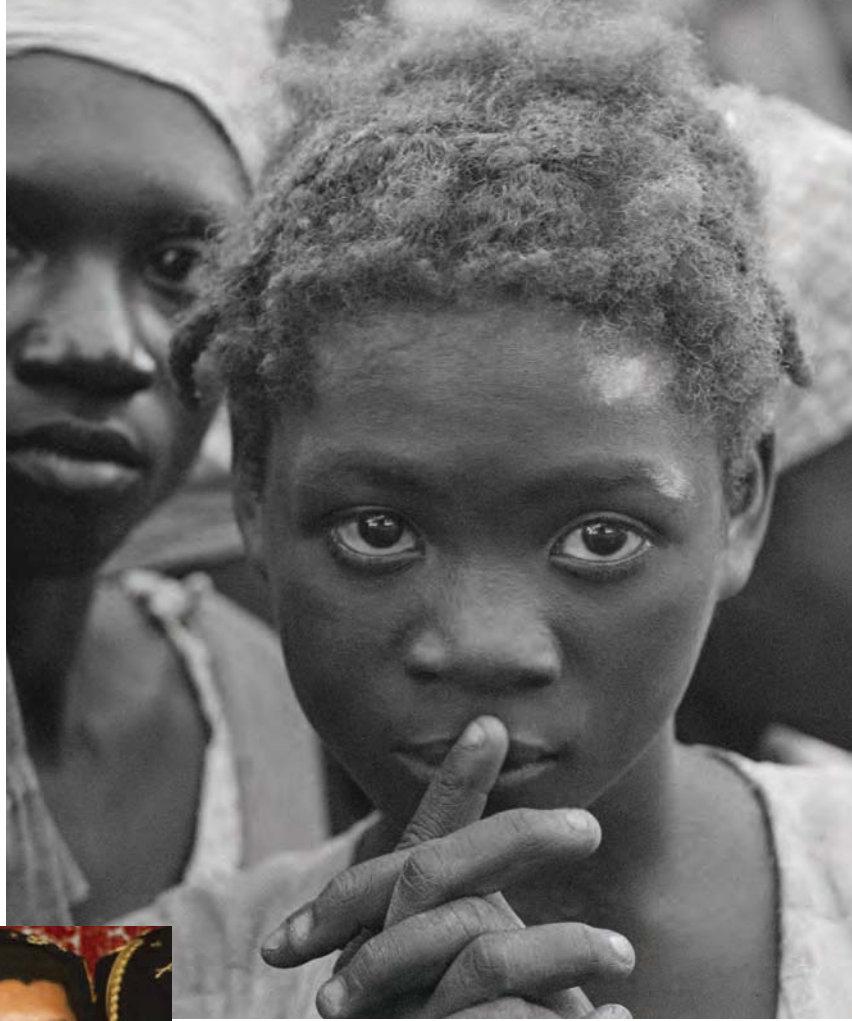
"There was pressure to stay silent in the face of abuses, pressure not to criticize," said Jim Hodgson, program coordinator for South America and the Caribbean of the United Church of Canada, which has close ties to the Haitian Methodist Church. "They made choices about how to survive under a dictatorship."

In 1968, the Canadian government created the Canadian International Development Agency (CIDA). Since Haiti was the poorest country in the western hemisphere, and the only other francophone country besides Canada, it naturally attracted the attention of the newly formed agency.

At first, CIDA directed its aid to existing Canadian religious missions in Haiti, helping to fund schools and medical clinics. Perhaps the most famous school is the Canado Technique (also known as the Centre de Formation Professionnelle d'Haïti) in Port-au-Prince. It was founded by the Brothers of the Sacred Heart with CIDA support in 1973. Today, 1,200 students attend the school annually, and it still relies on CIDA funding.

Roberto Carr-Ribeiro, a former manager with CIDA, worked in Haiti in the early years.

"I started working with Haiti in 1971, and that's at what they used to call in CIDA the NGO division, the non-governmental organization division, which was the only part of CIDA which provided aid to Haiti at that point," said Carr-Ribeiro. "There was no bilateral official aid from government to government."



In 1973, Canada signed an official cooperation agreement with Haiti, which was then ruled by Jean-Claude "Baby Doc" Duvalier, who had succeeded "Papa Doc" as dictator in 1971.

While many Canadian NGOs objected to Canada's agreement with Haiti on ethical grounds, such agreements were not unusual at the time. During the Cold War, Western countries and the Soviet Union manoeuvred for global influence by giving development money to dictatorships.

Also, the younger Duvalier seemed less brutal than his father and more interested in improving the country.

CIDA aid to Haiti in the 1970s and 1980s took two forms. First, CIDA continued to support NGOs and, to a lesser extent as time went on, missionary projects. Second, CIDA established lines of credit, which the Haitian government could use to purchase Canadian-made vehicles.

Canada and many other donor countries had extended this latter type of aid for decades, but the practice was open to criticism. Tying aid to the purchase of Canadian goods served the interests of Canadian manufacturers but did not help Haiti to create its own manufacturing sector.

There was also the problem of government ministers sometimes appropriating goods for personal use, said Carr-Ribeiro.

"At one point there was a kind of jeep made in Canada called the Scout," he said. "There were a hundred Scout jeeps [bought by the Haitian government]; they were all the same brand and the same colour. It was easy to see the ones being used for public works, and the ones being used to go to the shopping mall."

CORBIS

If Jean-Claude Duvalier's reign began as relatively benign, it later deteriorated.

Baby Doc and his entourage became more and more corrupt, incompetent, dishonest, and oppressive. The dictatorship was finally overthrown in 1986, ending nearly three decades of Duvalier rule.

Under the Duvalier dictatorship, thousands of educated Haitians left the country, many of them settling in Canada.

"Some left because they were persecuted. Some left because they foresaw a society where you could not have a different idea or opinion than Duvalier. And they were right," said Royal Salon co-owner Irvelt Toussaint.

More than 15,000 Haitians came to Canada in the 1970s, followed by another 14,000 in the 1980s. Another 15,000 came in the 1990s, mainly for economic reasons.

As of the 2006 census, there were just over 100,000 people of Haitian origin living in Canada; nearly 86,000 of them resided in Montreal, forming a large, concentrated, and active expatriate community.

From 1990 to 2000, Canada gave $345 million in aid to Haiti, according to officials at CIDA. Some individual projects succeeded. For instance, in the late 1990s, residents of eleven Port-au-Prince neighbourhoods were shown how to grow vegetables on small plots. The project, supported by the International Development Research Centre and led by CARE Canada, resulted in improved diets and health and strengthened community bonds. Despite these small victories, other large and complex forces have prevented Haiti from rising out of poverty.

After the fall of the Duvaliers, democratic elections in 1990 (supported by Canada and other countries) brought Jean-Bertrand Aristide to the presidency.

KRYN TACONIS/NAC

Above: People suffering the effects of the 1959 drought in Haiti. The country depended heavily on food aid from other countries, such as Canada.

Centre: Haiti President Jean-Claude "Baby Doc" Duvalier in 1975.

Below left: Baptist missionary Reverend Wallace Turnbull distributes emergency food aid in Haiti in March 1959.

But a military coup in 1991 removed Aristide from power and forced him into exile in the United States. Three years of rule by a brutal military junta followed.

In an effort to pressure the junta, the Organization of American States slapped trade sanctions on Haiti — but the sanctions ended up hurting the poor the most. Despite the difficulties of sanctions and a repressive regime, aid organizations like the Montreal-based Centre for International Studies and Cooperation (CECI) continued their work on the ground.

"Because we were already working with farmers, we did a lot of food aid based on local production," said CECI's executive director Mario Renaud. "We helped to stock and distribute milk and food [by local producers] through school canteens."

But for every program that helped local farmers, it seemed that larger forces came to crush them down.

In 1994, U.S. President Bill Clinton used the threat of military invasion to restore Aristide to the Haitian presidency. But the intervention came with strings attached: a demand that the Haitian government liberalize trade, including cutting the import tariff on rice to just three per cent (it had been fifty per cent under the Duvaliers).

The result was a disaster. Cheap American-grown rice poured into the country. Farmers, unable to compete, went broke. Many left their land and moved to the slums of Port-au-Prince. The country lost the ability to feed itself. Clinton, who later became the UN special envoy to Haiti, admitted in March 2010 that the policy was a "mistake."

Although the rice-tariff policy was not a Canadian initiative, the example shows why Haitians are often skeptical of foreign aid by wealthy, capitalist countries — and of the conditions attached to it.

Political instability, natural disasters, ruinous trade-liberalization policies, and an invasion of criminals and narcotics traffickers in the late 1990s and early 2000s have all combined to plague Haiti over the past two decades. Yet many experts also identify the weakness of the Haitian state as a reason development has not occurred. Though the rulers of Haiti have often been successful at enriching themselves and shutting down their opponents, successive governments have proven inept at providing the most basic services for the public good.

Faced with this situation, Canada has historically channelled large portions of its aid budget through NGOs. This had the advantage of making sure that aid money didn't simply end up in the pockets of corrupt officials. On the other hand, with so many foreign NGOs running basic services, Haiti did not develop a normal, functioning government.

In 2004, the international community stepped in to provide police and other security through the UN Stabilization Mission in Haiti (MINUSTAH). Canada has provided police and soldiers to that mission, which has been useful in fighting gangs and in developing local police forces.

However, MINUSTAH's mission has been tarnished by allegations of rape by Sri Lankan soldiers in 2007 and by a deadly cholera outbreak traced to a contingent of Nepalese soldiers in 2010.

"You may resent all the NGOs that come in, and they run your education system and they run your health system and they distribute your food. But without the 'republic of NGOs,' not much would happen," says Jim Hodgson of the United Church. "And that's very unfortunate."

In 2004, a rebellion within Haiti ousted Aristide and sent him into exile. A UN-backed, U.S.-led force that included Canada and France went to Haiti to restore order. But it was controversial — as any armed intervention by foreign powers is bound to be.

Since the 2004 coup, Canada has focused much of its aid on supporting national elections and strengthening the Haitian state. Alongside CIDA's long-standing support for schools and medical clinics, Canada has invested millions of dollars in areas such as training the Haitian National Police force, building police and prison infrastructure; strengthening the Haitian border control agency, registering voters, and supporting the Haitian Ministry of Health in initiatives including vaccination programs.

CIDA's figures show that from 2004 to 2009, Canada spent an average of about $135 million a year in development assistance to Haiti.

Then, on January 12, 2010, the earthquake hit.

The devastation caused by the earthquake has been well-documented: Port-au-Prince was destroyed. An estimated 230,000 people died. Hundreds of thousands lost their homes. Humanitarian aid poured in: Canadian citizens donated $220 million, and the government pledged another $400 million over two years. The international community as a whole pledged $1.7 billion. Haiti became the largest recipient of Canadian foreign aid, superceding even Afghanistan. Canadian emergency aid helped feed 4.3 million people and provide potable water for 1.3 million.

But beyond providing help in the crisis lay the larger task of rebuilding Haiti — ideally, building it better.

For the rebuilding to have legitimacy, it had to be led by the Haitians themselves. But the Haitian government, already weak, had been dealt a further blow by the natural catastrophe. One out of every six civil servants died in the quake. Many government buildings were destroyed. Elections that were supposed to have been held February 28, 2010, were delayed. The situation made working with the Haitian government difficult.

Even the question of where to dump debris from the earthquake was complicated, largely because of the lack of a land registry in Haiti and the disputed ownership of potential dumping grounds. By October 2011, only half of the rubble had been removed.

While politicians deal with their problems, ordinary people are getting on with their lives. Development organizations with long-standing projects in Haiti are resuming their work, much of it funded by CIDA. Haitian-Canadians like Irvelt Toussaint are sending money home to relatives and friends to help them rebuild.

Toussaint's family in Haiti has taken in two young cousins who were orphaned in the quake. The money he sends them from Canada helps them survive. "It's not the best way, but there are people who are so destitute, so dependent, that you don't have a choice but to help individually," he says.

Toussaint said he is neither optimistic nor pessimistic about Haiti's future, but instead is waiting and hoping.

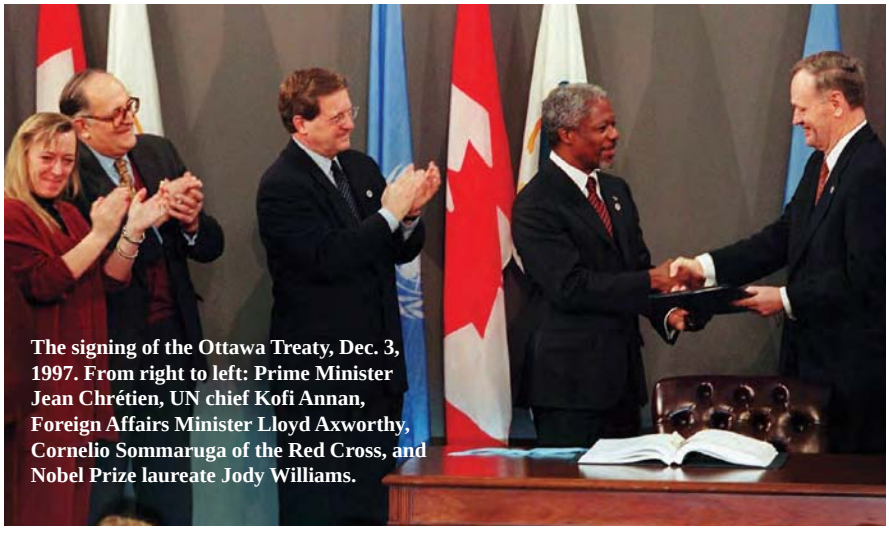
"We need a leader," he says. "Someone who takes the best interests of the country to heart. Someone who has a communal vision. And it has to start with the Haitians themselves."

Kate Jaimet is an Ottawa-based journalist, novelist, and freelance writer.

The Ottawa Treaty

Canada led the charge for a global ban on land mines. *by Lloyd Axworthy*

The international treaty to ban land mines is one of Canada's greatest foreign policy success stories. Signed in Ottawa in 1997 — and dubbed the Ottawa Treaty — the agreement gave Canada both a new role and a distinctive voice on the world stage. It was no less than a demonstration of "soft power" — Canada's ability to broker an international treaty through negotiation rather than coercion, public diplomacy rather than backroom bargaining.



The signing of the Ottawa Treaty, Dec. 3, 1997. From right to left: Prime Minister Jean Chrétien, UN chief Kofi Annan, Foreign Affairs Minister Lloyd Axworthy, Cornelio Sommaruga of the Red Cross, and Nobel Prize laureate Jody Williams.

CANADIAN PRESS

The campaign against anti-personnel land mines took root in the early 1990s due to growing concern worldwide about the number of people being killed or maimed by mines long after wars had ended. Land mines were first used on a wide scale during the Second World War, usually to protect strategic areas; in later conflicts they were used against civilians to terrorize local populations. Mines were often unmapped, forgotten about, or displaced because of floods, landslides, and other factors.

A powerful cluster of humanitarian groups, including the International Red Cross, several non-governmental organizations (NGOs), and a number of committed individuals came together in 1992 to form the International Campaign to Ban Landmines (ICBL). Jody Williams, a community organizer from Vermont, became its director and would later receive the Nobel Peace Prize for her role in the success of the treaty.

The campaign had a difficult beginning. After a series of failed negotiations under the Convention on Certain Conventional Weapons, Canada announced that it would host a meeting to plan a follow-up strategy. Canada was eager to take on a leadership role in pushing the negotiations along, as the effort fit with this country's emerging foreign policy focus on human security.

In the fall of 1996 in Ottawa, political negotiations formally began for a treaty to ban the use, distribution, and manufacture of land mines. Thanks to the hard work of the ICBL and a group of like-minded states, there was real momentum to support a treaty. Yet at the same time there was also growing frustration between states and civil society groups. The danger of another stalemate loomed.

As minister of foreign affairs at the time, I was motivated by the amount of public support behind the effort to ban land mines and it strengthened my resolve to avoid another round of failed negotiations. In meetings with senior officials, it was suggested that we circumvent traditional diplomatic processes and chart a new path.

As the minister of the host country, I was asked to give the closing remarks. I decided the timing was right to issue the delegates a challenge. During my speech, I invited them back to Ottawa in a year's time to finalize the ban and finally put to rest the negotiations and produce a final outcome. I knew at the time that I was asking Canada to take on the risk of falling on its face diplomatically, yet I also knew that the cause was just and that success was within reach. My challenge was met with some measure of incredulity but also a lot of enthusiasm and support.

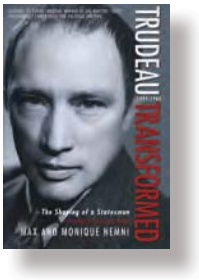
Over the course of the following year, the treaty was drafted during a series of meetings with like-minded states that included consultations with the NGO groups that had been involved since the beginning. When delegates returned to Ottawa in December of 1997, 122 countries signed the treaty committing them to eliminate the manufacture, use, and export of anti-personnel land mines.

It was a truly momentous day. The treaty ignited a concerted global campaign to eliminate land mine use by the world's militaries, to destroy existing stockpiles, to remove mines, and to support the rehabilitation of landmine victims.

Today the Ottawa Treaty has been signed by 157 state parties. It stands as a testament to what can be accomplished when governments work in partnership with civil society groups and the NGO community. The treaty proved exceptional in terms of its goals, the process, and the speed with which it was accomplished.

It also resulted in the formation of an important new political coalition that went on to initiate other innovative ideas, such as the International Criminal Court and the Responsibility to Protect. Canada shared its ability to provide active leadership in empowering and responding to the needs of ordinary people — which is what human security is all about.

Lloyd Axworthy served as Canada's minister of foreign affairs from 1996 to 2000 and was nominated for the Nobel Peace Prize for his leadership on the land mines treaty. He is currently president of the University of Winnipeg.



PIOUS REGARD

Trudeau Transformed:
The Shaping of a Statesman, 1944–1965
by Max Nemni and Monique Nemni
McClelland & Stewart, Toronto, 2011
544 pp., $32.99 hardcover

This new book by Max and Monique Nemni is the second volume of a trilogy, Trudeau, Son of Quebec, Father of Canada, that began with the award-winning *Young Trudeau*. In the first volume, the Nemnis shocked many readers by demonstrating that long-time Prime Minister Pierre Trudeau had, in his youth, been a strong believer in the corporatist, authoritarian, ultramontane nationalist credo then in vogue among the French-Canadian elite. Now, in their second volume, they show us Trudeau's conversion to democratic, anti-nationalist, and leftist ideas as well as his becoming a leading figure in the defence of federalism in Quebec before finally making the jump to federal politics in 1965.

We see the young French-Canadian make a radical about-face in the 1940s, when, at Harvard, he discovers thinkers and ideas — such as constitutionalism (today we would say liberal democracy) — that he had never considered before. According to the authors, this goes a long way toward explaining why Trudeau's grades in politics courses were much lower than those he received in economics: He struggled painfully with new concepts that stood in opposition to all the beliefs he previously held.

The core of the book's argument is that Trudeau, after seeing the light, started to prepare himself for the role of statesman, and that all his actions, however reckless or carefree they may seem, must be seen and understood in this context.

All in all, *Trudeau Transformed* is very well documented, and at times it is downright fascinating. The biggest surprise was to discover Trudeau's religiosity. I knew that he was a Catholic who took religion seriously, but I never suspected that he bowed to Church authority "to the point of seeking permission to read prohibited books on the *Index* (*Index Librorum Prohibitorum*)." The authors note that at the age of thirty-one, while working for the Privy Council, "he sought permission from Monsignor Vachon, Archbishop of Ottawa, to read various prohibited publications: 'I trust that the state of grace will help protect me from the dangers denounced by the Holy Father and the Sacred Congregation of the Index....'"

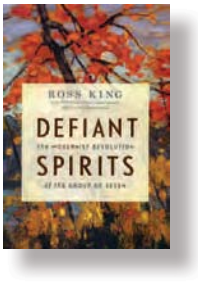
Actions such as this — from a Quebecker who grew up with and after the Quiet Revolution and who saw the Church slip into irrelevancy — make Trudeau a very exotic creature. They are also a reminder that he grew up in a Quebec that was very different from what we know today. The past is, indeed, a foreign country, yet the authors seem not to see any contradiction between such unconditional subservience to the Vatican's rules and their hero's lifelong insistence on personal freedom, about which they write extensively.

And this is the rub: Under the authors' pen, Pierre Elliott Trudeau is nothing short of a messianic figure. He can never be wrong, do wrong, or think wrong, and those who disagreed with or criticized him on anything were either separatists (there were many), prejudiced (journalist and politician André Laurendeau), blinded by personal antipathy (journalist and future Quebec Liberal Party Leader Claude Ryan) or "obsessive hatred" (historian Michel Brunet), held a personal grudge (feminist and Senator Thérèse Casgrain), or were mentally disturbed (author Hubert Aquin).

And, of course, the hero plays an important role in everything that matters. For instance, it is usually believed that a skiing injury kept Trudeau from being part of the Radio-Canada strike of 1958. But, according to the Nemnis, Trudeau was involved — he attended a concert for the strikers and, on another occasion, partied with them until six in the morning ... and then he left to visit Asia. To what extent is that involvement?

Trudeau Transformed makes for great reading about a major historical figure, but it doesn't always avoid the blandness of hagiography.

Reviewed by **André Pelchat**, a freelance writer and lecturer in L'Avenir, Quebec.



ART'S TRUE NORTH

Defiant Spirits:
The Modernist Revolution of the Group of Seven
by Ross King
Douglas & McIntyre, Vancouver, 2010
504 pp., illus., $36.95 hardcover

Canada's art has always been self-conscious, and Canadian artists have felt compelled, by dint of relative obscurity and overshadowing by larger, louder art spheres and traditions, to reflect on their own position relative to the rest of the world.

To say that Canada has pondered the question of its own identity is a cosmic understatement. Even so, when the McMichael Canadian Art Collection inquired about his willingness to write a book commemorating the ninetieth anniversary of the first show by the Group of Seven, Ross King worried that there might not be enough material to find a fresh angle on this Canadian cultural legend.

Since the group of friends came together at a design firm in Toronto in 1913, its seven original member painters (eight, including Tom Thomson, who died in

1917) have come to be portrayed as isolated woodlands artist-heroes. King sets out very specifically to "disrupt [this] traditional narrative," as he puts it: "the myth of them going North, with 'their minds as blank as their canvases'…."

The Group of Seven has served as an icon of Canadian art — indeed, of Canada — since around 1920, when members organized the group's first official exhibition for the Ontario Society of Artists. Their jagged landscapes, with stark wildness and assertive colours, shapes, and brush strokes, came to define Canada as the "True North."

As King shrewdly observes, the group's iconic status has obscured the reality of the fight it took to build that myth. He sets out to recuperate the marvel of the Group of Seven in *Defiant Spirits* by chronicling the broader context in which its members worked.

Besides a series of Toronto patrons, a larger national and international milieu also shaped the group's quest for identity and for a "distinctly Canadian art." Around the turn of the century, the fervour that came to be called modernism had already seized and shaken the international art world with new ideas about perspective, colour, and technique in painting, replacing notions of the painted, idealized landscape as contemplative and curative, a "pictorial balm for weary eyes and shattered nerves."

King notes, however, that "the one thing that Canadians had in common, it seemed obvious for anyone who travelled across the country … was a vast landscape and a northern geography.

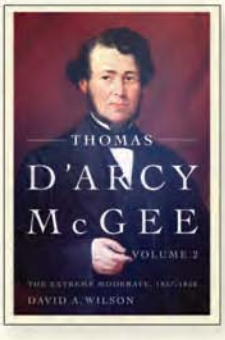
"[Group members] wanted to say they were doing something distinctively Canadian, that the colours, the landscape was very different from Europe and America, and called for different artistic means. ... But they also wanted to shake up Canadian art."

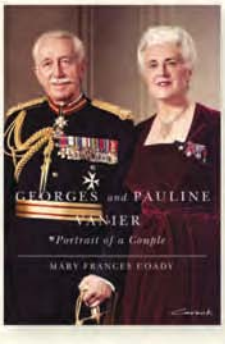
The Canadian public was initially unreceptive.

The breakthrough finally came in 1924 at the British Empire Exhibition in Wembley, England, the largest Canadian art show ever held outside the Dominion. The many paintings by the Group of Seven were hailed as "vigorous" and "the foundation of what may become one of the greatest schools of landscape painting."

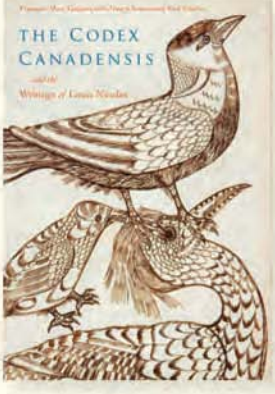
King is nothing if not a master of context. Several of his non-fiction books have amplified artistic or historical moments, including *The Judgment of Paris* (on French Impressionism), which won the Governor General's Award for non-fiction in 2006 and went on to become a *New York Times* bestseller.

In this book, however, he never fully abandons himself to any of the eight characters he follows over a period of more





History Comes Alive



Thomas D'Arcy McGee, Volume 2
The Extreme Moderate, 1857–1868
David A. Wilson

The much anticipated final volume of the definitive biography of one of Canada's most intriguing historical figures.

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than two decades — nor, ultimately, to the grandeur and brilliance of their work. *Defiant Spirits* is a work of journalistic diligence, of interest, respect, and deep knowledge of a subject. But it is not a work of love.

Interestingly, in the book's final pages, its tenor shifts. Noting that contemporary (academic) detractors identify in the Group of Seven's paintings an unseemly, imperialistic, or chauvinistic perspective — veneration of the individualistic hero and of "heroic survival in the face of adversity" over a more urban, genteel sense of Canadian multiculturalism — King's passion for his subject matter is suddenly vivified. He rallies the larger context he's provided to ascertain the group's talent, innovation, determination, integrity, and courage.

And as he amply demonstrates, the Group of Seven ensured that the touristic ideal of Canada, including pallid views of nature that drew more from English pastoral tradition than from any first-hand experience, gave way to a unique identity forged from northern forest and vast wilderness, with an adroit measure of artistic savvy and flair.

Reviewed by **Mariianne Mays Wiebe**, a Winnipeg writer and poet with an interest in modernist and Depression-era art and literature.

More Books

Selling Canada: Three Propaganda Campaigns that Shaped the Nation
by Daniel Francis
Stanton Atkins & Dosil, North Vancouver, B.C., 2011
192 pp., illus., $45 hardcover

For those of us who love immersing ourselves in the study of old government propaganda posters, Daniel Francis's latest book is a real treasure trove. *Selling Canada* contains both classic images as well as some that have rarely been seen and takes readers through three pivotal PR campaigns spanning the period from 1880 to 1930: the luring of European settlers to the West; the recruitment of soldiers for World War I; and the promotion of Canadian tourism. Francis contends that these campaigns shaped an international image and brand for Canada that couldn't have been further from reality.

In the first chapter, he recounts the Laurier government's successful campaign, led by Clifford Sifton, to encourage immigration and settlement on the prairies. Francis ably takes readers through the strategy and tactics of the campaign as it developed, detailing how different propaganda tactics were used to minimize obvious negative perceptions of the prairies, such as the harsh climate and limited resources, and how the tactics were adjusted to lure exactly the kinds of immigrant farmers Canada needed.

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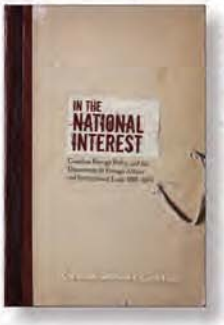
IN THE NATIONAL INTEREST



Canadian Foreign Policy and the Department of Foreign Affairs and International Trade, 1909–2009

edited by Greg Donaghy and Michael C. Carroll

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-Dr. Gordon Smith, Former Deputy Minister of Foreign Affairs

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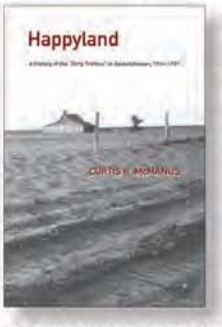

A History of the "Dirty Thirties" in Saskatchewan 1914–1937

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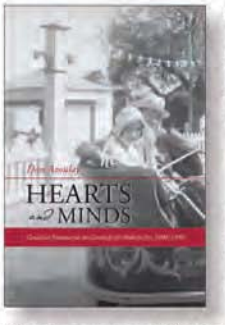
HEARTS AND MINDS



Canadian Romance at the Dawn of the Modern Era, 1900–1930

by Dan Azoulay

6x9 | paper
300 pages
46 b&w photos
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What was romance like for Canadians a century ago? What qualities did men and women look for in potential mates? How did the realities of frontier isolation impact amorous ideals? Historian Dan Azoulay turns to the leading periodicals of the time to discover the realities of courtship in post-Victorian Canada.

ISBN 978-1-55238-520-3

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Francis next focuses on the Great War recruitment effort. Using examples of campaign pins, telegraphs, graffiti, and other visuals to underscore the zeal with which English Canada entered the war, he leads readers through a fascinating analysis of how the campaign shifted over the duration of the war to become more nationalized and to engage more Canadians in the home-front effort.

The final chapter documents the collaborative efforts of the government and the railway companies to lure tourists to Canada after the tracks were completed. Francis touches on the early exploitation of Canada's wilderness and Indian population as key selling features in a campaign that created icons and stereotypes that still exist today, and he examines how the introduction of automobiles and road travel later transformed Canada's tourism industry.

Substantial, well-researched, accessibly written, and beautifully presented, *Selling Canada* is as alluring as the campaigns Francis writes about.

— Deborah Morrison

1812: The Navy's War
by George C. Daughan
Basic Books, New York, 2011
521 pp., illus., $37.20 hardcover

Much of the Canadian attention on the War of 1812 has been focused on the land battles for control of Southwestern Ontario and the Niagara peninsula. But there remains a great deal of fascinating naval history that extends from the Great Lakes to the vast ocean trading network of the British Empire.

Historian George Daughan has presented a new broad history of these battles in *1812: The Navy's War*. He covers the war through both minor skirmishes, including the frequent clashes between British and American ships sailing throughout the Atlantic Ocean, and major turning points such as the critical American victory on Lake Erie in 1813.

While the naval battles of the War of 1812 were small in comparison to Britain's simultaneous conflict with Napoleon in Europe, they were vital to the outcome of the campaign in North America. They were also no less dramatic, frightening, and bloody for the sailors who participated in them.

Daughan does a good job of capturing such moments, particularly when he focuses on the desperate battle for control of the rivers, lakes, and ocean transportation routes that were the lifelines of the war. Extended sections that attempt to provide the context of the land war offer more detail than is needed. Additional editing might have trimmed back these sections and could have helped to avoid minor errors

— Joel Ralph

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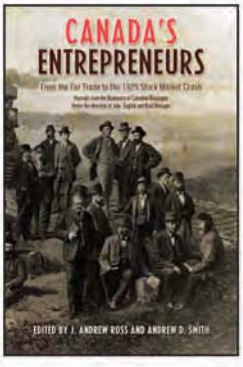

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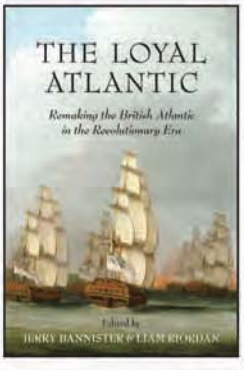

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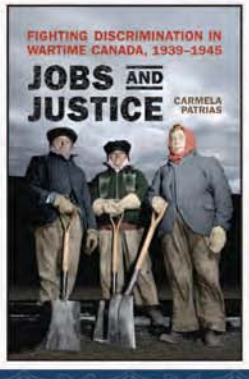

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Advancing Knowledge

On Emily's trail

Guylaine Spencer goes in search of the spiritual home of artist Emily Carr.

Emily Carr's former home in Victoria.

CANADIAN PRESS

Shaken. That's how I felt the first time I saw a painting by Emily Carr in an art gallery. It was one of her stormy forest scenes, or "portraits" of trees, as she liked to call them. For a few startling seconds the swirling wind whipping the broad branches of the pine tree in the painting appeared to break free of the canvas, and the tempest careened around my ears and neck, battering me with supernatural intensity. When I caught my breath, I resolved to visit British Columbia one day to experience the place that had inspired Carr with such awe.

Last summer, I finally got my chance to visit the West Coast, and although I didn't get as far as the remote forested areas in Carr's paintings (my next trip), I did reach Vancouver Island, where I found many more of her mesmerizing works as well as insights into the life and mind of Canada's most famous female artist.

The city of Victoria, Carr's hometown, seemed to be in the middle of a lovefest with its favourite daughter when I visited last June. The year before, fans had unveiled a statue of Emily Carr at Inner Harbour in front of the landmark Empress Hotel. The work by Edmonton sculptor Barbara Paterson shows Carr in her older years, with sketchbook in hand, her pet monkey Woo on her shoulder, and her dog Billie at her side.

Nearby, a giant billboard showing a portrait of a younger Carr draped one wall of the Royal BC Museum. I found the exhibit The Other Emily an intriguing glimpse into Carr's youth and some of the mysteries buried in that period. The show included new portraits of Carr by local artist Manon Elder and incorporated many of Carr's paintings, photographs, sketches, diaries, notebooks, letters, and other items from the BC Archives' extensive holdings relating to her development as an artist. Although the exhibit ended in October 2011, you can see the Carr collection in person at the BC Archives (but you must register in advance) or view many of her works on the archives' website.

Luck was with me during my visit to

Victoria, because another great show was in progress. The Art Gallery of Greater Victoria was in the middle of hosting a three-year exhibit on Carr, On the Edge of Nowhere. The title comes from Carr's own ironic description of herself as an "isolated little old woman on the edge of nowhere." The show includes many of her famous landscapes and totem pole paintings and illustrates the influences of the artistic trends of her era on her work. You can catch it until June 30, 2013.

I also made the pilgrimage to the Emily Carr House, where Carr was born. The house is open seasonally from May to September. Visitors can explore the main floor, which is furnished in the formal Victorian style of Carr's childhood and includes many family artifacts. The upper floors are home to the curators and their cats, Misty and Whiskers. The furry greeters are appropriate in a house that has welcomed pets since the Carr family days.

In a small sitting room, I watched a video about Carr's life and learned more about her writing career. Although her fame first came from her painting, she later developed into a prolific writer. She published her first book at the age of seventy, and even won a Governor General's Award for *Klee Wyck*, a collection of literary sketches about Northwest Coast Aboriginal life.

The House of All Sorts, one of her other autobiographical books, drew its material from the happenings at a private apartment building just around the corner from her childhood home. This was once Carr's boarding house. Discouraged by her inability to earn a living through art, Carr had this house built in 1913 and lived here as a landlady for more than twenty years.

In the back yard, she made pottery and raised and sold sheepdogs, Belgian griffons, chickens, and rabbits. One summer she even camped out in a tent so that she could rent out her own room to raise more money.

Carr's true spiritual home in Victoria, though, wasn't her father's house or the boarding house she built. It was the green space just down the street. Beacon Hill Park is where she learned to love nature. During most of her life, she sketched and painted scenes of the park and the blue Strait of Juan de Fuca bordering it.

On a breezy summer day I wandered around this natural sanctuary, admired the willow-draped ponds and winding paths, and thought about how the artist would have enjoyed today's Children's Farm with its motley collection of animals. If Emily's spirit still lives in Victoria, surely it's here among the stands of cedar, maple, and fir trees she loved so well.

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CANADA'S HISTORY

"If we hadn't won the War of 1812, we wouldn't be Canadian."

— STEPHEN MARCHE
FROM HIS ESSAY IN THIS ISSUE OF *THE WALRUS*

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CHRISTOPHER MOORE

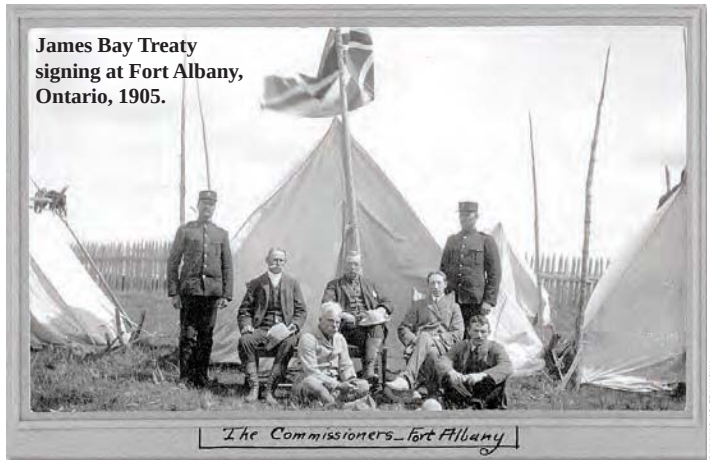
There's gold in them archives

We don't pay much heed to what gets kept in our nation's archives — but we should.

It was not lost. But it was certainly discovered. *It* is a small black notebook in which D. George MacMartin of Perth, Ontario, pencilled in two months worth of diary entries during the summer of 1905. For sixty years his notebook rested — all processed, protected, and properly catalogued — in the archives of Queen's University in Kingston, Ontario.

Almost no one looked at it. Then, suddenly, it became famous — at least in certain circles.

In July 1905, MacMartin served as one of the commissioners sent to secure a treaty with the First Nations of far northern Ontario. For two months his party travelled by canoe, gathering the signatures and marks of Cree and Ojibwa headmen for the James Bay Treaty — the ninth in a series of numbered treaties between the Canadian government and First Nations.



James Bay Treaty signing at Fort Albany, Ontario, 1905.

ARCHIVES OF ONTARIO

At summer's end MacMartin went home to Perth, where he led a quiet life as sheriff of Lanark County and never got involved in treaty matters again. He was no expert in Aboriginal issues, and maybe that's why his diary included such detailed notes of the treaty sessions. To him it was all new and strange.

A few years ago, about the time that Google and other digital search aids made it easier for researchers to find minor archival items like MacMartin's diary, new information about Treaty 9 became important. Treaty 9, three ornate pages of very plain speech, states that the First Nations agreed to "cede, release, surrender and yield up" an area of northern Ontario as large as France. It declares the Crown's right to "take up" any of that land it needs. It emphasizes that the "Indians" had a duty to obey.

But Cree and Ojibwa leaders from the Treaty 9 lands have always insisted that's not what their grandparents agreed to. Lately, courts have been accepting that they have a point. Judges now declare that the blunt words of the treaties need to be reviewed against evidence of what was actually said when the treaties were discussed.

Suddenly George MacMartin's rediscovered notebook began to attract interest from First Nations leaders, Aboriginal rights lawyers, land claims researchers, and historians. Professor John Long of Nipissing University in North Bay, Ontario, the author of *Treaty No. 9*, a recent history, calls the diary "the motherlode."

MacMartin's pencilled notes describe commissioners who said nothing of surrenders, guaranteed Cree and Ojibwa signatories that the land would always be theirs, and promised they would never be confined to reserves. From such evidence, courts and treaty negotiators might one day imagine a new version of Aboriginal title in the Treaty 9 lands — one based on less surrender and more sharing.

For me, this story is about the magic of archives, of old, long-sheltered documents suddenly blossoming into relevance.

Today, that magic may be threatened. Archives used to seem like very "historical" places, often run by archivists who were also historians. Today, archivists are highly trained information scientists whose skills may be directed more to current needs than to historical preservation. They often must focus more on managing the records of their employers than on preserving evidence of the obscure past.

In Ottawa, a newly organized coalition called Save Library and Archives Canada has grown concerned about Canada's premier archives. Its members complain of service cuts, reduced funding, and decentralization at the national archives.

They also fear it is being stripped of its commitment to history. They note that Daniel Caron, head of Library and Archives Canada (LAC), recently declared that LAC's key role "extends only to the management of legal deposit and the preservation of the federal government records."

Well, someone needs to manage all that federal paper. But if LAC and other official archives are now mostly record keepers for the civil service, then who will preserve the documentary heritage of the country?

MacMartin's notebook — which never was at LAC — is the kind of private manuscript that many large public archives no longer see as part of their mandate. When the next MacMartin notebook comes along, will the archivists have to say, "Sorry, not my department"?

Christopher Moore comments in every issue of *Canada's History*.

Photograph provided by Dr. Fred Holberton, the son-in-law of Alfred Rasmussen. He resides in Calgary. Text by Beverley Tallon.

Taking care of business

Canadians have always been an industrious lot, as can be seen in this 1920s-era photo showing Alfred Mueller Rasmussen in his place of business — the OK Repair Shop.

Rasmussen operated his store in Lethbridge, Alberta, until his death in 1939. He was the CCM bicycle repair person but could turn his hand to anything in need of fixing, be it a gramophone cabinet, a camera, a child's wagon, or a tennis racquet.

Nothing went to waste in Rasmussen's shop. If a piece could not be used immediately, it was shelved, hung, or tucked away in a drawer. Rasmussen even rebuilt some items to fit the used pieces.

Money was scarce in those years, so, although the business was run on a cash basis, food or other articles were often taken in trade. In addition to his busy workshop, Rasmussen worked as a magician, entertaining at special events for little or no payment.

Do you have an old photograph that captures a moment, important or ordinary, in Canada's history? If you would like to submit it for possible publication, have it copied (please don't send priceless originals) and mail it to Album, c/o Canada's History, Bryce Hall, Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9. Or email your submission to album@CanadasHistory.ca. Include a brief description of the photo, including its date and location. If possible, identify people in the photograph and provide further information about the event or situation illustrated. To have your posted submission returned, please include a stamped, self-addressed envelope.

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